

COMPLYEITAT

THE BOOKE OF COMMON PRAYER HS MAKING AND REVISIONS 1549-1661



books of common prayer of the Churche of England าเร making and revisions di di elik – di di ciki cighty fluctrations with furreduction and Ocice

tion to the Sun Printers, Ltd., whose work is at once more exact and not less pleasing than that of an earlier Sun printer Edward Whitchurch by whom the earliest extant copies of the First Prayer Book were insued in 1549.



undertable. In St. Greeces, a day, a considerable number of books was required for the performance of divine service. During the earlier middle age, we observe the gradual, and often experimental, collection of the material distributed among the older books into new volumes. from which in their turn were evolved the several mediacial humanal books, whose designations are familiar to in from their frequent mention in the pre-Reformation inventories and account-books of English narrah-churches, Principal among these is the arrest, or Man-book, the Mass is the chief and central rite of Catholic worship, and the Mittel contains everything pecessary for its relebration. The services of Sundays and holy-days normally included a procession before the celebration of the personal Mass of the day; the Paalms, anthems, litanies, and oravers appointed to be sume or said in the course of the processions throughout the year were collected in the PROCESSIONAL For the Occasional Offices, Baptism, Matrimony Churching, Visitation of the Seek, and Burnal of the Dead, and for the blessings of various kinds of food, the parish priest needed a MANUAL. For his own Canonical Office, which, in common with all clerks in boly orders, he was bound to recite daily cuber in choir or privately and the foundation of which was the Bible, he required a RREVIARY if his Breviery was of a kind convenient for carrying about with him, it would probably be called a Pornfory or Portous. In churches with choirs of singers, there would be need of at least one GRADUALE, or Grayle containing the munical portions of the Mara, with plain-chant notation, and at least one anti-monant contamme the anunhous, responds, and other musical portions of the Canonyal Office, also with plain-chant notation. Another necessary book, if its contents were not represented in the Breviary was the ONDERAL, often called the Pice or Pie from which the priest learned what service he should recite in the Canonical Office upon any given day in spite of the curious reference to it in the Preface of the First Prayer Book, the Pie is neither complicated to consult nor difficult in its directions. The provision of all these books, and the maintenance of them in good order was a charge upon the parishioners. One other book calls for nonce. When bushop confirmed children, consecrated church, held an ordination, or performed any other rite proper to his order he found the relevant service in his continual. Positicals were personal to bishops; a bishop either acquired his Portifical by bequest, gift, or purchase, or had it written for him, and, if occasion demanded, be could make additions in the margin.

There is no evidence to suggest that there was any great document, with the system of worship which these books represented. Nevertheless, smong the detryy the Canonical Office had been the subject of complaint, upon one ground or another at intervals since its reform by Pope Innocent III m 1315 Apart from the burden which the daily

Chrysograme" from a Larm version of the Greek Liturary averified to that saint) have come to the making of the Litany of 1544. The many Latin invocations of saints are represented in the English by three general invocations and the rounded petitions of the English are formed by the assemblage of the brief, abrupt clauses of the Latin into groups. So smoothly and skilfully has the compiler whether Cranmer or another done his work, that the extent and character of his sources would not be suspected by the uninformed. From a letter written by Cranmer to the kine, on October 7th, 1544, we learn that Cranmer had compiled an English Processional for submission to the King-Tor what ever reason. Cranmer's Processional prever saw hight; and according to a contemporary chromoler king Henry VIII by a Royal Insunction substituted the use of the English Litany on all Sundays and festival days for the Latin Processions in the Processionals 8 Two other uncompleted process of Cranmer are known to us. A manuscript volume in the British Museum contains drafts, partly in Cranmer's own hand, and torris to other hands with Crammer's appropriations, of two schemes of revision of the Canonical Office: both are in Latin, and one reduces the duly services to two, an office for morning and evening respectively After 1 cas no turther ad unce in the use of English was made before 1448

B 1448 events had happened to produce a profound change in the English religious senation. In 1846, Cranmer was led to after his belief upon vital article at Ridley persuasion, he abandoned the Catholic belief that, by consecration, the euchanistic bread and wine become the Body and Blood of Christ. His micrest in the reform of worship was now mevitably to extend beyond wider use of the vernacular and the simplification of rices. On January 28th, 1447 King Henry VIII died, and the covernment of the knodom passed into the hands of a Protect tor and Council, who, for a parsety of reasons, were premared to musttute further ecclesistical changes of an extreme nature. Cranmer as the one effective ecclemental member of the Council, had in these new circumstances wider opportunity for effecting reformation of wor ship than had yet been go on hum. In the course of 1547 the pacturesque observances connected with Candlemas Day Ash Wednesday Palm Sunday and Good Friday were suppressed by orders of the Council, together with other papaticall superstitions and buses. The singing of Gloris in excelus, the Creed, the Sentius and Benedicius, and Agents Del all in English, at the Parliament Mass on November 4th must have

For facunite of the Liney, with general southon, see Merkele Rock of Common Proper Vised ed J E Hott, London, 199, pp 65 20.

See Il mediciley Chemick vol p Cambrin Society \$75

For the texts, see Commer Lemycol Pryent ed J Wichhen Legg, Henry Bradshaw Society vol 50, 9 5.

some part of the Ash Wednesday service, are representative of the Mustal. "The Letany and Suffrages" though now to be said not in procersion but kneeling (in accordance with Royal Injunction 23 of 1547). are a souvenir of the Processional. The five Occasional Offices represent the Manual Confirmation is the sole representative of the Partifical because the ordination rites is ere based in a senarate volume. The Book is introduced by a Preface, which, however is concerned only with the Canonical Office, and is borrowed in large part from the Preface of Outhones a first Reformed Deerstery and it ends with an essay "Of Ceremonies (an inclusive term, which covers relations practices, lituroical ceremonial and relienous services) followed by Certayne Notes or general tubers concerning the "decent ministration of thmees contained in thys booke" The Prairer being a part of the Bible, is not printed as a part of the Book. A separate Pulter however, was soon found to be a convenience if not a necessity. In August, 1549, there anneared The Pusher or Palmes of David corrected and permeted as thei shalle sone in churches after the translation of the ereute Bible to which was added the people a part of Mattina, Evensong, Litany Commumon, and several of the Occasional Offices' this httle book was, in effect, a "Shorter Prayer Book according to the new Use, admirably unted to those for whom the manipulation of two unfamiliar volumes presented difficulty Finally to supply a chant for the new Services, ohn Merbecke s Booke of Common profer notes? was usued in 1550.

In record to in character, the Book has been described as "conservative and as a revision of the old services, with little which was actually new To the uncompromisingly reforming Bishop Hooper at was certainly too redolent of the old order to be other than "very defec and in some respects indeed manifestly impious" To the uncompromisingly Catholic Princess Mary on the other hand, its departure from old mare made it too objectionable to be admitted into her chapel. By the standard of its recessor, the Book is apparently conservative. The outline of the Communion Service in general, and of the Canon in particular is distinctly reminiscent of that of the Mass. The Occasional Offices and Confirmation may be described as recognizably related to the Latm services which they displace. In spate of a complete refusinoning of the Canonical Office, a number of us medinarial elements are retained. Nevertheless, the influence of reforming doctrine and of reforming humpical ideas and practice is discernible throughout the Book. If we note dependence upon the Salisbury and Mozarabic books and opon Quitones, we also observe large borrowings from the Simple and religious Consultation and other German manuals of reformed

For reyear, though without the Pinher see The Clerk Book of \$40, ed. by J Wickham Legg, Heavy Brackham Scorey vol. 5, 503

*For complete factoriale, see J. E. Hinor, op 18

church order If the traditional vestments may be worn at the Communion, the cope and surplice, which could be worn by persons not in holy orders, are permitted as an alternative If non-communicating attendance is not forbidden, there may be no celebration "except there be some to communicate with the priest" If the use of oil is retained at Baptism and the Visitation of the Sick, there is no requirement that the oil should be blessed, and at Confirmation, the use of chrism, held by the Catholics to be the matter of that Sacrament, is abandoned Much of the ancient eucharistic phraseology is preserved in the Communion Service, but, in its new English dress and context, it can be understood in a sense other than the ancient, and the elevation of host and chalice are expressly forbidden Gardiner, Bishop of Winchester, who ascribed the composition of the Communion Service to Cranmer, could argue that the Service was "not distant from Catholic Faith" touching transubstantiation and the propitiatory sacrifice for the living and the dead, and that in this respect the Service was at variance with Cranmer's own doctrine and belief, Cranmer wrote to disprove Gardiner's contention The Book as a whole, then, and particularly its Communion Service, are, as Hooper said of them, "of doubtful construction" Latimer was to say afterwards, at his disputation with Smith, that he discerned no great difference between the Communion Service of 1549 and that of 15521 The large equivocal element in the Book of 1549 may seem perplexing in the light of Cranmer's known reforming views and aims, but the explanation of it is offered to us in a letter written by the Strasburg reformers, Martin Bucer and Paul Fagius, to their friends at home Bucer and his companion were in personal contact with Cranmer We may accordingly accept their authority is well grounded, when they state that the ceremonies of the First Prayer Book represented a concession to "the infirmity of the age", and were only to be retrined for a time. The letter was written on April 20th, 15492 Before it came into general use, therefore, the Book of 1549 was destined for amendment Its promoters regarded it as an interim measure, preparing the way for a more accurate embodiment of their reforming opinions Not improbably, Gardiner's apologia for the Communion Service, and the method of celebrating it with the traditional ceremonial, adopted by many of the clergy and described by Ridley as a "counterfeiting of the popush mass', shortened the life of the Priver Book of 1540

There were rumours of change as early as 1550, but it was not until 1552 that the Second Edwardine Prayer Book made its appearance, attached to a second Act of Uniformity, and not possessing, either then or afterwards, the authority of the Convocations According to the Act, it was necessary, in some places, to make the First Book 'more' See Buth of Laurer, Parker Seciety vol 2 1545 p. 262

For the letter see Onemal Letters, Parker Society, vol. 2, 1847, p. 534f

earnest and fit to stu Christian people to the true bostouring of Almighty God" to this end the First Book has been persued, explained and made fully perfect in the Second. The Book of 1552, therefore is not to be considered a new Book, but as the perfected form of the old. If we are to take the statements of the Act at their face value the points in which the Second Book differs from the First must be regarded, not as indications of departure from an original plan but as, at any rate a partial achievement of the olar.

The first significant difference appears immediately upon the ticle page In 1549 the trile page read "The Booke of the Common Praver and Administracion of the Sacramentes and other Rites and Ceremornes of the Churche of er the Use of the Churche of England in 1552, the words realizated were chanced to "in the Churche of England" The other most ngrubeant differences concern the Communion Service, which is now no longer described as commonly called the Mass" By a new rubric printed before Morning Prayer" all vesture is reduced to a rochet for bishops, and a surplice only " for other mausters, the traditional vestments being explicitly forbidden. The altar moreover is replaced by a table. The pattern of the Communion Service is almost completely re-arranged. The Kyrses are replaced by the Decalogue, and Gloria in excelus is removed to a position preceding the final Blending. Not only is the Canon broken up and redistributed, presumably with the intention of rendering the Service meanable of being represented as propriatory sacrifice for living and dead but all phraseology which Gardiner had interpreted as sanctioning. Catholic understanding of the rate is removed. There is now no longer a pention for the blessing, or consecration, of the elements. The term, "consecration" is avoided, and what in the present Communion Service is designated "The Prayer of Consecration" makes its first ppearance in the Book of 1552, though without its title, without directions to take the bread and cito, to break the bread, etc., and without the concluding. Amen. The Words of Administration consist of the second merts of those recated to-day "Take and cat this "Drank this so that the communicant should not be led to suppose that he received the Body and Blood of Christ into his mouth. After the printing of the Book had begin, the Council wished, at the demand of the violent Scot, John Knox, to substitute aiting for kneeling at reception of the Sacrament. Cranmer was averse from the change upon the ground that kneeling had been approved both by men of learning and by the Act of Uniformity As compromise, therefore, the Council cave order for the anachment to the Service of the Black Rubric or "Declaration touching kneeling according to which, kneeling at reception implies no adoration either

tion of this revised Communion Service than that contained in the entry of the Grey Friars' Chronicle against November 1st, 1552, "Item on Allhallow day beganne the boke of the new servis of bred and wyne in Powlles" The new Service represented a definite and deliberate breach with the doctrinal and liturgical tradition hitherto existing in England

The Act of 1552 attached to the revised Book "The fourme and maner of makynge and consecratynge Bishoppes, Priestes, and Deacons", or Ordinal In 1549, the Ordinal had been a separate volume Its forms of ordination had retained something of the traditional pattern, but little of the traditional text, in particular, all phraseology suggestive of the sacrificial functions of the priesthood, or of the high-priestly character of bishops, is carefully removed. On the other hand, the influence of reformed conceptions of the ministry, specially of those advanced by Bucer in his De ordinatione legitima, is definite. The differences between the first and second Ordinals are slight. The first Ordinal retained the mediaeval practice of giving a chalice, or cup, with bread, to newly ordained priests, accompanied by a newly composed formula conferring authority to preach and to administer the Sacraments, it also retained the practice of giving a pastoral staff to a bishop at his consecration Both these practices were abandoned in 1552 In the second and subsequent Ordinals, the only "instruments" given to Anglican ministers at ordination are a Bible to bishops and priests, and a New Testament to deacons

A comparison of the revised Prayer Book of 1552 with that in use to-day will reveal the fact that the Second Edwardine Book is substantially the Book of 1662 But it is only substantially, and not entirely so, for our present Prayer Book, apart from several additions, exhibits certain features which accord less with the temper of 1552 than with that of 1549 As both Edwardine Books can be understood only against the background of early Reformation history, so later history must be considered in order to account for the later developments

The Second Prayer Book was abolished after less than twelve months of use by Queen Mary's First Act of Repeal passed in the autumn of 1553, and the Sarum service books returned with the restoration of Catholic worship Upon the accession of Queen Elizabeth on November 17th 1558 it was expected that the Prayer Book would be restored On December 27th, the Queen issued a Proclamation forbidding the change of the existing order "untill consultation may be had by Parliament" Exception was made, however, for the reading of the Gospel and Epistle of the day in English, and for the recitation of the English Litting as said in the Queen's Chapel The clause for deliverance "from the tyrunny of the bishop of Rome", etc., was wanting from the printed edition of this Litany, issued on January 1st, 1559, and has never since

1 Or at , p 76

been restored. There is reason to think that a proposal was made for the restoration of the Book of 1549 on the one hand, and on the other for the adoption of a reduced form of the Book of 155 ... similar to that used by the congregation of English emigrants at Frankfurt. The Book ultimately established by the Elizabethan Act of Uniformity of April, 1550. was the Book of 1552 with three specified changes, viz. an additional table of lessons for Sundays, the Litany altered to agree with the Queen a form and to include certain prayers, and the prefixing of the Words of Administration of 1540 to those of 1552, as we have them to-day. When the Book was issued, it was found to contain a new rubtse ordering the use of the vesture worn in "the seconde yeare of the revine of King Edward the VI" This rubric, which has survived to our own time covered the restoration of the Mass vestments. In practice, how ever the normal venture was the surplice, over which, in the Queen a Chanel and m some cathedral and collegiate churches, a cope was worn, in agreement with the rubric of 1549. The Black Rubric having formed no part of the Book established by Parliament in 1552, was not meluded in the Book of 1559.

The Ehrabethan Prayer Book was obnoxious equally to Papests and to Puritans. The Pirmans were energetic in attempting to replace the Anghean with the Genevan system and the Government, in defence of its ecclesistical policy was driven to repress the professors of the more extreme form of the New Religion, as it had done with the adherents of the Old. With the accession of James I in 1603 the Puntans hoped for a protestant revision of the Prayer Book; in particular they hoped for the abolition of Confirmation, which the Elizabethan history had, in fact, seldom edministered. The Hampton Court Conference, which was the answer to the Puritam Millenary Petition was a disappointment to them. The results of the Conference included the addition to the Catechism of questions and answers concerning the Sacraments, and the retention of Confirmation as a "laying on of hands upon diddren baptized, and able to render an account of their faith, according to the Catechism The new King, happy to regard himself as defender of the fanh of his new kmgdom, promulgated the amended Prayer Book by Royal Proclamation on March 5th, 1604. The Puntam, on their side, challenged the legality of the Jacobean Book upon the ground that it lacked Parliamentary authorization. Their hostility to the Anghean System and its Littingy thenceforward increased.

Under pressure of controverty with Paper and Puttan during the Einzbethan und Jacobeen persods, Anghenism developed a quality of which it had barely shown promise in the Edwardine time. The appeal to the standard of the primitive Church, as well as to that of Scripture to the standard of the primitive Church, as well as to that of Scripture, hearing by the great formative Anghenis, John Jewel and Richard

Hooker, and led to the study of church history, of the Fathers, and of ancient liturgies. The first effects of these studies appear in the Prayer Book drawn up for Scotland between 1633 and 1636 The Book was, and often still is, wrongly attributed to Archbishop Laud Laud was a consultant, but the principal compilers of the Book were two Scottish bishops, John Maxwell, Bishop of Ross, and James Wedderburn, Bishop of Dunblane, who were responsible for its distinctive variations from the English Book The most striking feature of the Scottish Book is its Communion Service, in which the order of the parts from the Invitation to the administration is re-arranged in a manner reminiscent of the Communion Service of 1549, but not exactly following it The influence of the Service of 1549 is seen again in the Scottish Prayer of Consecration, which skilfully joins the petition for the blessing of the elements belonging to the Service of 1549 with its counterpart in the Service of 1552, and attaches the Memorial and Prayer of Oblation, according to the text of 1549, to the narrative of institution. The General Prayer is amplified by a petition for the dead and a commemoration of the saints The rubrics of the Scottish Communion Service are at once more precise and more calculated to ensure reverence and decency than those of the contemporary English Book The Scottish Prayer Book was issued in 1637, without previous submission to the General Assembly of the Scottish Church This imprudence brought about its immedirte rejection without regard to its merits. The work of compiling it, however, was not in vain. The Scottish Communion Office lies behind, not only the present Scottish Liturgy, but also the American and South African Communion Services, and the Scottish Prayer Book as a whole contributed not inconsiderably to the English Book at its next revision

By an Ordinance of January 3rd, 1645, the Long Parliament declared the Book of Common Prayer to be abolished, and The Directory for the Public Worship of God to be established in its place. Upon the return of King Charles II in 1660, the Prayer Book was brought into use again, and the question of its revision raised. The Presbyterian divines desired 1 revision "not dissonant from the Liturgies of other reformed churches" In reply, the surviving bishops recognized no defect in the Prayer Book, but were willing for a revision, if the King desired it, they would prefer, they said, that the Prayer Book and the liturgies of the other reformed churches should come nearer "to the liturgy of the ancient Greek and Latin churches" The temper of the time was not favourable to a calm and unprejudiced revision. Not only did the Presby terran ministers continue intractable, and the bishops show themselves disposed (as Pepvs noted of them several times) 'to carry it high", but the Restoration House of Commons, as firmly anti-Laudian as it was stoutly Anglican, passed a Bill of Uniformity, to which it had attached, unchanged, the Jacobean Praver Book of 1604 Before the

Bill could be sent to the Lords, the Savoy Conference between the Presbyteriam and the bishops had ended in the acceptance of only seventern out of some hundred of the minuters "exceptions" to the Prayer Book, and the Kine had mucd Letters of Business to the Convocations directing that a "review" of the Prayer Book be undertaken. The work of regulor, which was committed to earlit bishors, had in fact already begun, and was completed, after the amendments of the Lower House of Convocation had been considered, on December 18th. 1661. Two days later the corrected Book, having been subscribed by both Convocations (the Lower House of York acting by proxies) was presented to the kine, who sent it to the Privy Council. The Privy Council probably after ordermy the restoration of the "Black Rubric man amended form I forwarded the Book to the House of Lords, with royal letters of approval and with a recommendation that the Book be added to the Bill of Uniformity Both Bill and Book were ressed. though not without considerable dehate in both Houses and not without the Commons affirming their power to debate the Book in detail, and received the Royal Ament on May 19th, 1662. The Restoration Prayer Book came into force on St. Bartholomew's Day August 24th. 1662 and continues to be the one leval Book of Common Prayer of the Church of England

The accrecate of the corrections made in 1661 is considerable box there is no radical change in the pattern of the services, and the Book of 1662 preserves its identity with its predecessor. There is evidence that, t one stage of their proceedings, the bishops contemplated reconstruct ing the Consecration Prayer in the Communion Service after the Scottish model of 1617 and also introducing several lener features, partly from the Scottish Service and partly from the Service of 1549. The beshops were deterred, no doubt, by the display of anti-Lundium feeling on the part of the Commons and they restricted their use of the Scottish Communion Service to imitating those of its usages which would bring an increase of indinen to the English rate, e.g., the presentation of the alms at the Holy Table, the use of a fur linen cloth to cover the consecrated elements remaining after the distribution, the consumption of the remaining consecrated elements in the church after the Blessing, and the directions for additional consecration. The designsnon, "The Prayer of Consecration," is also borrowed from the Scottish Service; and the introduction of the thanksgroung for the furtiful de parted at the end of the General Prayer was doubtless suggested by the

The renormant of the Declaration had been responsed by the Problymment, box refused by the bulboys. It was wanting from the MS, pressured by the Gorrenomous to the Kang, R had been added, however by the time that the Pravy Cosmol forwarded the MS, to the Lovik, and was also added to the "Convocations Book or archerype of the MS, (see p. 177 and Plane 73).

Scottish Service To the Scottish Prayer Book, again, the revisers were in debt for the addition of the prayers now recited after the Anthem at Mattins and Evensong The revisers' first-hand additions include the Occasional Prayers and Thanksgivings The revisers also amended, without always improving, a number of the Collects, and they included the Psalter as a constituent part of the Book Not the least conspicuous of their amendments are those made in the Ordinal, the most significant of which are designed to stress the distinctions of order in the ministry by way of witness against the Presbyterian conception of ministerial parity. In the title of the corrected Book, it will be noticed, there has been a return to the tradition of 1549. The circumstances and aims of the revision are set out in a new Preface.

Such, in compendium, is the story of the Book of Common Prayer and its revisions. This too brief narrative will have served its writer's purpose if it refreshes its reader's memory of the story, and also if it has reminded him that the story itself is but a part, and not the least important part, of a larger history The Prayer Book is a product of the Reformation, and of the circumstances peculiar to the English Reformation In its inception, and at its successive revisions, the Prayer Book was treated less as a prayer book than as an instrument of ecclesiastical policy, whether by the government or by the episcopate, or by both As such, the Prayer Book has as patently failed of its purpose as the successive Acts of Uniformity have failed Such failure, however, we see to have been inevitable, because the Reformation, whatever benefits it conferred, destroyed the religious unity of England Yet, as a prayer book, the Prayer Book has, as patently, not failed It is in virtue of its merits as a prayer book that the Book of Common Prayer is securely lodged in the affections of the English-speaking peoples. How this should be we may see if we compare the Collects and prayers of the Prayer Book, in any one of its forms, with the Collects and prayers in Henrician Primers, in Elizabethan special services, in the abortive essay in revision of 1689, in the pan-protestant adaptation of 1852, or in the unsuccessful attempt at a revision made some twenty to twenty-five years ago The prayers of the Prayer Book present a remarkable combination of the expression of profound spiritual need and aspiration with a diction so apparently natural and spontaneous that those who attempt to imitate it generally fail to perceive the strict rules upon which it is framed If the English Liturgy is not incomparable, its language is so It is a supreme testimony to the abiding worth of the Prayer Book. as a Book of worship and devotion, that its prayers, and even its services, are to-day used by many of those whose forefathers preferred to endure persecution rather than to accept the Prayer Book, and who themselves remain outside the communion of the English Church

PRE-REFORMATION SERVICE ROOLS

PLATE I The sull-page of the "Winter Part" of the Ponifory or Breviary printed by Richard Grafton and Edward Whitchnerh in 1544. This Breviary of which the first educion was issued by Winterhurch in 1541 is described in its title as "purged of very many faults it comits all reference to the Pope as ordered by King Henry VIII in 1534, "together with other matters repagnant to the most Christian ordinance of our King e.g. the feasts of St. Thomas of Caurerbury observance of which had been abolished in 1516. Though still described as according to Saturn Use! this "purged" Breviary may rather be considered as a service book of national, or 32 least of royal or Henrychian.

The two printers, Grafton and Whitehurch, procured by purchase from the King, in lanuary 1543, the privilege of printing all liturescal

hooks for English me for a period of seven years.

(British Museum C. 3 s.b.s.)

PLATES 2 AND 3 Pages from the Server Missel printed in Paris by Jean du Pré, and dated September 10, 1500. The Devember page of the Kalendar [F1, 3) shows the scomeg-out of St. Thoras of Canterbury feast sgainst the 20th and the oblutrations of the word Papes [or Tope] from the designation of St. Silventer against the 13th. It will be noticed that most of the entires on this page trappear on the December page in the Kalendar of the Prayer Book of 16th.
PLATE 3 exhibits the Introt for the Frax Sunday of Advent together with cream rubries. The woodons in the upper part of the page illustrates the Catholic doctrine of the Real Presence of Clints in the Sacraiment of the Bucharist, and of the Mass as a progratiory Sacrificer the gentificating press is seen to be holding in his hands, not the Hous,

cating the Father visible in the opened heaven above.

(Ely Cathedral Library)

PLATE 4. The first page of the Canon of the Mass in the Sones Massi printed by Richard Pyrson in London, and dired December 23 1504. The intercessory persons and the commomention of the aims in this part of the Laim Canon suggested the parallel themes in the equivalent part of the Canon of the first English Communion Service of 1549.

(British Museum Cal-Lea)

but the figure of Christ, who with hands joined and lifted is suppli-

PLATE 5. The title-page of the Senses Missel printed in London by John Day in 1557 the last year but one of the reign of Queen Mary whose coat of arms and initials are here displayed. This was the last Latin Missal to be printed for use in the Church of England.

(British Museum C 25 1 1)

PLATE 6 The title-page of the Sarum Processional printed at Antwerp by Christopher Ruremund (Endoviensis) in 1532

(British Museum C 35 f 12)

PLATE 7 Page from 1 MS Sarum Processional of the 14th century, showing the invocations of the saints sung in the Litanies which followed the Blessing of the Paschal Candle and the reading of the Prophecies in the Sarum rite of Holy Saturday

(British Museum Add MS 12 194.f 58)

PLATES 8 AND 9 Two pages from the Sarum Processional printed in Paris by Nicolas Prevost, and dated December 30th, 1530 These pages prescribe a rate and ceremonies peculiar to Easter Day Before daylight, or at least before Mattins, on Easter morning, a procession was formed at the "Easter Sepulchre", and the Host and Cross which had been placed in the Sepulchre on Maundy Thursday and Good Friday respectively were taken out The Cross was then carried in procession, during which the choir sang the Easter Anthem, "Christ rising from the dead", etc., after a collect, the Cross was venerated, the pyx containing the Host was suspended again in the usual place, the Lenten coverings were removed from all crosses, pictures, and statues in the church, and the bells were rung for Mattins The first Prayer Book of 1549 retained some part of this usage (see PLATE 23). The woodcut in the top left-hand corner of PLATE 9 indicates the arrangement of the (Cambridge, St John's College Library) procession

PLATE 10 The title-page of the Sarum Manual printed at Antwerp by Christopher Ruremund, and dated July 11th, 1523

(British Museum C 35 h 5)

PLATE 11 Page from a MS Manual of York Use, of the 14th century, showing the use of English for the espousals in the Marriage Service (cp Plate 76) (Cambridge, University Library MS Ee is 19)

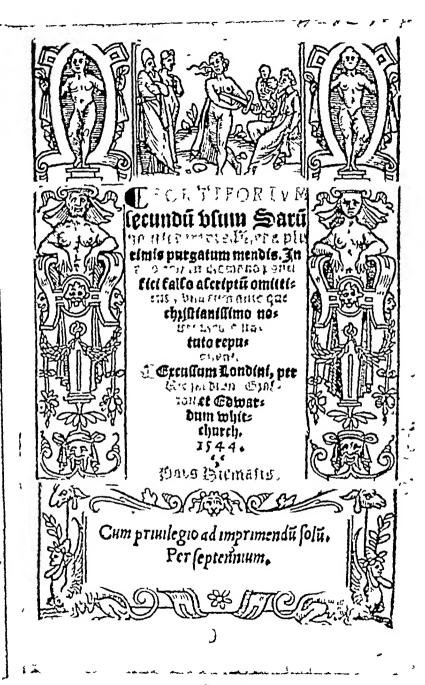
PLATE 12 Two pages from the Rite of Ordaining Priests contained in the Lansdowne Pointifical, a very fine MS of the 14th century written for a Bishop of London The pages show the ending, musically noted, of the Ordination "Preface", the formulæ to be said at the vesting with stole and chasuble, the second Ordination Prayer, and the hymn, I on Creator Spiritus, with initial musical notation

(British Museum Lansdowne 451)

PLATE 13 Page from the Rite of Consecrating a Blahop contained in the Postifical written for Edmund Lacy Blahop of Exerct from 1420 to 1455 and delivered by his executors to his Cathedral Chierch, there to remain as long as it shall endure and so that it be not adenated from the said Cathedral Chierch. The Use of Exerct was relected, mainly combaning Sarum elements with Roman. The page here reproduced exhibits a Roman ceremony some features of which have passed into the Anglucin Consecration of Blabops. Eight limes from the bottom of the page the rubbee directs the assistant blabops to you with the consecration in lying their hands upon the fead of the elect balop, and in saying Active Spitmion sometom (cp. Plates 41–31.

In the other Pontificals in use in England, the united laying-on of hands is directed at another point of the rite and the formula is wanting.

(Exercise Cathedral Library)



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PLATE 2



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diminter et illi soli adherere qiii din inta manlık vin diranent. Tindik nir 📉 o lo.4 Icui in lingua madia ad imii lioc -mode. 🖎 Well post have his woman to vi upf and luf line and wirlchepe hir and kepthron hele and micknes, and in all other regres be to hir als a hilf vand field be to his work all othere for sake, and hold peonely to him to prhis es ende. Tindent introcupado queil inco run facrios direct ad mulicipa fieb hat for and in the land which is the confirmation from Nī 7 illi obedire et servire, et aun diligare et hondiar acailodur lainī 4 infirmā ितार किंगाति क्लिस क्रियाणिया स्ट ठावेंट्ड भोज्ड miter iom dimitter et illi soh adheme hii din ona otaniq vin dinancit. Kidentinuher Oolo Altem in lingus -matia ad mulicicia hor inod. 22 upil volv hant pis man to yi hulband and to be distinu to hom. Infhom. obspeto Imm. and worships hom fixus him and Repetition in hele and in fekines and m all other degree, be to dom als a upoff to by lake by livin . and liald ye onth to hom toll or lours ende. That mu her hormod qualificante factos

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1 THE ENGLISH LITANY OF 1444 Though belonging in time to the pre-Reformation order of worship, the Litany of 1544 stands between that old order and the new in that,

soon after its promulgation, King Henry VIII substituted it for the Laten Processions of all Sundays and feast-days. The Liteny went through several editions, some with musical notation, and some without, to most of which were prefixed An exhortacion sense prayer to be read to the people before procession.

PLATE 14. The title page of the usue printed by Thomas Petyt, and

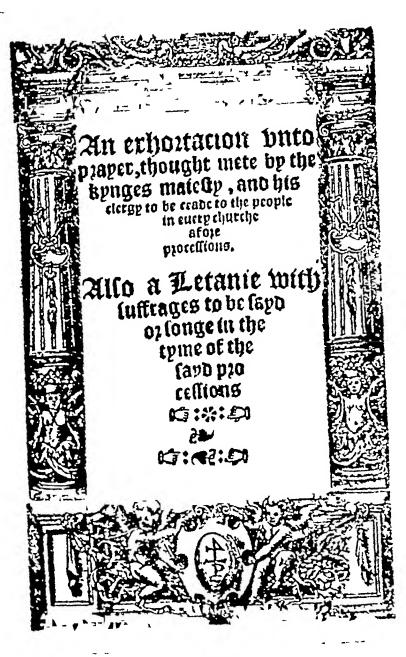
dated October 12, 1544.

PLATE 15 Page from the same issue showing the abridged invocations of the Blessed Virgin, the Angels, and the Saints (cp. PLATE 7)

PLATE 16. Page from the same issue exhibiting the clause, "from the tyranny of the byshop of Rome" etc., in the petition, "From al

sedición" erc.

(Bransh Museum C.15.b.16(1).)



ŜVFFRAGEŠ

Holy birgen Mary, mother of gob bur faulour Jefu chift. Diap for be Al boly augels a archangels, gall bolp orders of blelled fpicites.

Diap fo, bs

All holy Batcparkes, & Prophetes Ipoffles, and Marty, B, Cofellours and birgyns and all the bielled com panp of henen. Drap for be.

Remembre not lorbe,out offences no) the offeres of our forefathers ne ther take thou bengeauce of our fpn ires, fpare be good loide, fpate the people, who g hall rebemed with the molt pretions blobe, & benot anger id be for euct. Sp re ve good loib Ecomail eupl swiichiet, fro fpuns

from the craftes & allautes of the De upl,fco the wath, g fco eutrallend Dampnation. Good lojde belfuet be Hrom blyndnes of bett, fco pmbe,

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THE LETANY AND hatred, and malice, & all bucharitas blenes. Good logor Deipuel fis.

rem fornication, and all deadlye synne, and fro al the deceiptes of the worlde, the fle the, and the deupll.

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grom lyghtnyng & tempelt, frome plage, pellylente, & fampne, frobat = taple and murder, and from lodaine beath. -one infonctioners 13

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Sond loide beloner bs.

B p the miliery of the holy incarnas tion, by thy holy natiuite and circuct Non, by thy baptplme fallynge, and temptacion Good loide velptiet, bs Gy thene agony and blody Iweate bp

3 THE ORDER OF THE COMMUNION 1548

The first general and official measure of reform instituted in King Edward VI's reign was the introduction of an English form for

dated March 8 1448

by the celebrant in the use of the Order

administering holy communion under both kinds to be used in the course of the Lann Man. Its use began on Easter Day (April 181) 1548

PLATE 17 The trile-page of Grafton a first usue printed in London and

PLATE 18, Page from the same issue showing directions to be followed

(British Museum Cachic)



The ordre of the communion

to open ther fynnes to the puell, to be offended, with them whiche are fatile fied with their humble confession to God , and the generall confession to the Churche But in al thele thinges to folowe and kepe the rule of Charle tie and enery ma to be latified with his awne confeience, not subging o. ther mennes myndes of actes, where as he hath awarrant of Gods woold

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Che tune of the Communion Malbeetimmedia tip after that the preft him felfe bath receined the Spacrament buthout the bariging of any other Rute or Cerumony in the SDalle (buttle other order (halbe proutoed)but as beretofore blually the parell bath boen with the Sacrament of the bobr to prepare bliffe and confectate fo muche as will ftrue the people:fo it ibali contenne ftill after the fame maner and fourme faue that be that bielle and conferrate the bangell chaline or foome faire and conument Cup of Cuppes full of topne with foome water put buto it. Ino that Date, not orighert be al himfelle but cabeng one oncly fuppe or braught lene the refte bponthe Bultare concreb, and tuene to theim that are bul poled to bee partabers of the Communion, and thal thus exhorte theim as folometh

વાદ્યાત

4 THE FIRST EDWARDINE PRAYER BOOK, 1549

Several issues of the First Prayer Book were printed in 1549 both by Grafton and Whitchurch, to whom in 1547 King Edward VI had granted a licence to print "books concerning divine service being in the english or latin tongue". Two issues were also printed at Worcester by John Oswen. No two of these issues agree completely

The maximum price of the Book was fixed by royal injunction at two shillings a copy unbound, and at three shillings and fourpence a copy bound "in paste or in boordes"

Plates 19-31 represent pages from Whitchurch's first issue dated March 7th, 1549 (British Museum C 25 l 14)

PLATE 19 The title-page

PLATE 20 The Table of Contents If this be compared with the corresponding Table in the Prayer Book of 1662, it will be seen that, in spite of some addition and rearrangement, the main ground-plan of the Prayer Book has remained constant

PLATE 21 The last page of "The Preface", now entitled "Concerning the Service of the Church," and largely borrowed from the Preface of Cardinal Quiñones's first Reformed Roman Breviary of 1535. It will be noticed that this Preface is concerned only with the daily services of Mattins and Evensong.

PLATE 22 The beginning of Mattins The Sentences, Confession, etc., were introduced in 1552 (cp. PLATE 43)

PLATE 23 The reformed version of the usage proper to Easter morning and prescribed in the Samm Processional (see PLATES 8 and 9) Most of the rite is retained, but the ceremonies are jettisoned

PLATE 24 The first page of the Communion Service The directions concerning the vesture of the ministers at this Service appear in the third paragraph (see also PLATE 31)

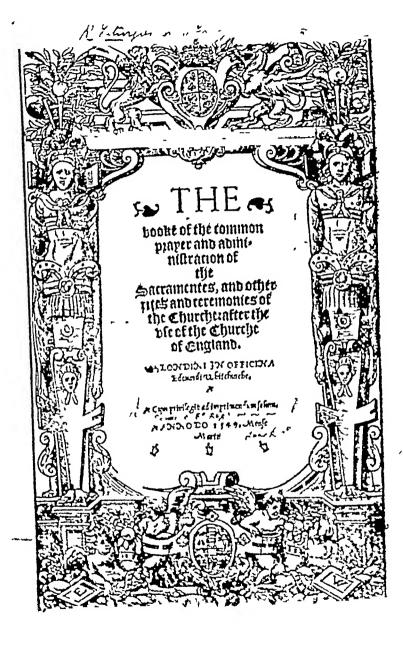
PLATES 25 AND 26 The central portion of the Canon of the Communion Service comprising the end of the intercessions together with the thanksgiving for the saints, the institution narrative and the Consecration, and the Meniorial (or, in technical phraseology, the Anamnesis) and Oblition Note the prohibition of the elevation or showing the Sacrament to the people

PLATE 37 AND 28. The Rite of Confirmation. The new English rate follows the pattern of the Latin but agrees with the reformed rite of Cologne contained in the Simple out Religious Constitution in substituting laying-on of hands for anounting with chrism as the significant externions.

PLATES 29 AND 30. The Celebration of Holy Communion for the Sick. In pre Reformation times, the Sacrament, under the kind of Bread alone, was perpetually reserved in the churches, and so was available at any moment for the communion of the sick and dying. In space of the antiquity of reservation, the usage was discontinued by the English Reformers, and two new methods of giving communion to the sick were introduced to its stead. If a sick person desired to receive communion on a day on which there happened to be a celebration in the church, the priest was to reserve at the celebration, "so muche of the sacrament of the body and blood, as shall serve the sicke person, and so many as shall communicate with hym (yf there be any). And so soone as he conveniently may after the open communion ended in the church, shall eye and minister the same. On any other day the priest was to go to the sick person a house "afore moone" and there celebrate according to the form appointed in these pages. If necessary the could make provision for other sick persons at the celebration in the bouse, and carry the Sarrament to them "immediatly" With some simplification, these methods of communicating the sick agree with the mage prescribed in the Lutheran Brandenburg Church Order of 1540. If for any reason neither of these methods was practicable, the sick person was to be instructed that repentance of his sans, and a grateful and believing remembrance of Christ's death for him, were an effectual

celebrate according to the form appointed in these tages. If necessary he could make provision for other ack persons at the celebration in the house, and carry the Seatament to them "immediatly". With some simplification, these methods of communicating the ack agree with the usage personied in the Lutheran Desiration (Cheer) of 1500. If for any reason neither of these methods was peaceable, the ack person was to be instructed that repentance of his size, and a grateful and believing transmbrance of Christ's death for him, were an effectual means of receiving Christ's Body and Blood, "although he doe not copy to the acrament with his mooth." The platiciple of this instruction was not new box the application of it to circumstances other than "extremited Sickenesse was a breach with long established practice.

PLATI JI. The last page of the volume, showing the colopion, and a series of general directions relating to the vesture of bashops, and of other manusers at Services other matter.



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 - b. The Supper of the Colds and holy Communion, community called the Continuously called the Continuously
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- ri. The puritication of incinen.
- cii. Adelaration of freigiture, with certain propers to bee been the fielle baye of Lent commonly ealled All wedmidate.
- pill. Di Ceremonies omitteb opretegneb.
- pill. Crittin notes for the more plain explicatio and be trut minibration of thinges edition by this bebe.

THE PREFACE.

our breaking eneplece theroffeoin another for this cance be cut of Tipthemes, their ondes, Innitatories, and fuelie like thringes, as did breake the communicontricofthe teabring of the feripture Pet betaufethere is no remedy, but that of necellitic there must be some rules thereore certein rules are here ferfurth, whiche as they be fewe in nobie fo they be plain endealpto be buderflanded. So f here pou hane an ordie for praite (as touching thereading of holy feripture) muche agreable to the minde & purpole of the olde fathers, and a greate deale more profitable and coms modious, then that whiche of late was vied. It is more profitable, be cause here are seet out many thringes, whereof some be buttue, some bur certem, some bain and superflictous and is orderned nothing to be read. but the bery pure worde of God, the holy feripmers, or that which eise. nidently grounded byon thefame and that fit fitties language roidie, as is monecally a plain for the biderstanding, bothe of the readers and hearery Tris also more comodious, bothe for the Choremes thereof, a for the plaines of the ordicatorthat the miles befowe a case furthermore by this ordering entraces that never none other bookes for charpublique ficulte, but that boke a the Bib'e by the meanes wheref, the people thalf not beat fo areat charactor bookes, as in trine past they have been.

And where heretolize, three both bern great divertitle informs and fruging in churches within this realine from following Sollowing be, fome thereford be, fome the be of Bangor, fome of Yorke, a fome of Lins coine. Down from hiereforth, all the whole realine that have but one ble and from would induce this ways more poinfull, because that all things ges must be read by of the boke, whereas before by the realist of cofem repetition, they could fare many things by yeart if those men will wave this labor, with the profite in wowledge, which days letter that obtain by reading upon the boke, they will not refuse by pay, in consortation by reading upon the boke, they will not refuse the pays, in consortation

of the arrate profite that Wallen fue therof

And followed easy of they can almole, be so plantly let furth, but deubers male rise in the die a practifying of the same to appear all suche directively and are claimed to the resulting of the many how to buders and, bo, and execute the theory is contending the many how the parties that so doubt, or directly take any theng, that in this book. The parties that so doubt, or directly take any theng, that there exists to the editor of the editor of

Though it be appointed in the afore willten preface, that all thingres while tead and sog in the chirche, in the Englisher organ, to then de education and the congregation male is the chirche of the congregation male is the chirche of the congregation and Cumbing plustrier, they may fair the lame in any language that they them dires do binders lands. Active that any man larbe bound to the laying of them, but such as from tyme to tem, in Colbertell and Collegiant Churches, particle Churches, and Chapelles to the annual collegiant Churches, particle Churches, and

SAN ORDRE

for CPattyns bayly (Prough the pere

Che pried beering to the gater thall bearens tout a laube hererthe Lethes parer callet the row who.



trev ti is e father whiche arte in beaven. ballowed be thy name. Thy kyngbom come. Eby wyll be bone in earth as it is in beauen Gene be this bare oure barly bread. And forgette be oure erefpatter as tot forgene them that tref to temptarion. 38mt beliuer be from enell. Amen.

Ches frie mel be fall fare. DEome,open thou my bypes

Zanfwere 20m my mourbe that! theme forth thy prayit.

Dien. O God makt fpebe to lane me.

\$100Coccr D Lorbe make balle to beipe me

Diff. Clory be to the father, and to the forme, and to the bolye As it was in the begynning is now, and ever thatbe mont without enbe. 20mm.

Disple ye the a mine.

Tub frem Cutter to Erintis Sonbere Mittera.

> Chris Chatter Drieth as Comp builtieses may Theolisate of Chief printing commended Lein Capillor as talowers.



Come lette be lyng beto the Lome : lette bereie bartely relopce in the firengife of oure faluaci

24 Ttt.

At the Communion.

Ceafter daye.

Anthemographic afore anthems the people being allembie in the Churche thele Anthems Chalbe feile folemnely fong, or layed.

ipilitelling again from the dead, nowe dethy not. Death from henceforth hath no power beath from henceforth hath no power done to put away funce but in that he heach, he functh but o Sod. And folykewyle, counte youre felfes dead but fynne, but lynyng but God in Chille Aclus our Noide. Allenya, Allenya.

Objette s refer againe, the first frontes of them that cheperfor feging that by man came death, by man also tommeth the refurrection of the dead: For as by Adam all men do dye, so by Chille all menne shalle restored to lyfe. Alleluya.

Cheppleft.

Chlewe forth to Minacions the glory of God.

The Inswert.

Cand among all people his wonderfull workes.

Letbs playe.

God, who for our redemptio dybdest gene chynconly begotten some to the death of the Crosse and by his glotous resurrectionisate delivered by from the power of confinite countries Granute by so to due daylye from spane, that we make enermose lyne this hym in the toy of the resurrection, through the

same Chille pur Loide. Amen.

:016

THE SVPPER .

of the Manne, and the holy Communion, commonly calles the Stalk.

(C) many as income to her partitions of the bady (Communion, that thy affective to menor to the Constructure selection for in the counting steps the place planning of all-steps, as immediately after. Such it may of trials be an approximatelying or

And there are the country and the production of the country of the

we Christian eaps that the Connet had, belingth between the law permuters president and between the origin, not fortiers to be presented; and the Lambor state count is been reconstant. But if you not the permuter in the instance, the count is been reconstant, also if you not the permuter in the instance, he cannot not present in the between the factor of the permuter in the permuter of the best permuter in the permuter of the best permuter in the permuter in

Very reactive behavior at the trees acceptants four for indifferential and for their Garmanicators placed into their Garmanicators. The content of the placed in the content of the conten

rence, they may heare and receme thy holy worder, eruclyferuging thee in holynes and righteouines, all the dayes of their life: And we molt hubly beleche thee of thy goodnes(D Lorde) to countoit and fuccour all them, why the in this transprois life be in trouble, forome, nede, frekenes, or any other advertice. And especially we commend vinto the increduil goodnes, this congregation which is here allembled in thy name, to celebrate the commemoracion of the most glorious death of thy sonne: And here we do gene buto thee most chigh praise, and harrie thankes for the wonderfull grace and vertue, declared in all thy faincies, from the begynning of the worlde: And chiefly inthe glouous and molte blelled birgin Mary, mother of thy some Jesu Challe our Lorde and God, and in the holy patriarthes, Prophetes, Apolles and Harrys, whole examples (o Loide) and feedfallnes in the fayth, and kepying thy holy commaindementes: graunt beto folowe. We commend buto the mercye (D Loide) all otherethy fernauntes, which are departed hence from bs. with the ligne of faith, and nowe do refte in the fleve of reace: Graut unto thein, we beleche thee, thy meren, and everlälling peace, and that at the day of the generall refurrection, we and all they which bee efthe militalibos by of the fount, may altogether be feton his right hand, and heare that his most royfull boyce: Come buto me, D re that be beffed of my father, and pollelle the kingdom; infiche is prepared for you, from the beginning of the wollde: Glaunt this, O father, for Jelus Chustes sake, our onely mediatour and advocate

O God heancety father, which of the tender mercie, diddle figure thine only fonne Jelu Chail, to fulfre death down the crolle for our redemption, who made there by his one oblation once offered a full, perfect, and fufficient lattifyer, oblation, and latelfacyon, for the limits of the whole worlds, and did infinitite, and in his lody Golpell of the commaund

The Communion

command by i.o. orithizate a perspectual incompared that be specified the dark of the specified part of the specified property of the specified prop

terms (for you do this in remindance) one, the second for you do this in remindance of the terms (latery) fair (layer) to the five you do then be great that has great the then, laying the day for the sem below of the article Schauser are also this for the sem below of the article Schauser are better to five for you and to camy fortention of typings; to this see that so you had been the terms of the second see the second secon

branner ef me.

Where there's before rejective are to be fairly, turning titles the 3 feat whithout any elementon, or the holding the sharesment as the new fe

proprieties O sobies beauth latter accution from the Judenters of the Decele beloach
from the family of the Judenters of the Decele
form, and tarder Jude (Jud.), but the pushes
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base of push, and through faith in the blead we are at the
base of push, and through faith in the blead we are at the
base of pushes.

Confirmation.

of algoodnesse to kind his grace unto me, and to all prople, that we may wurthin him, krue hym, and overhim, as we digly to doe. And I praye unto God, that he will kende us at thyinges that we nedeful both for our kinles, and bodies. And that he wilder mercikul unto us storgene us our kinnes. And that it will pleake him to knees befonde us in al daungers gothy and bodily. And that he wil kepe us from al kinne and vickednes, strom our gothy enemye, and from enertallying death. And this a trulle he wil do of his mercie and goodius, through our look Jeku Chinke. And therefore I kap. Amen. Sobett.

(So foone as the children can fap in they merter tergue thank thes of the felith, the loodes praire, the ten commandements, and also can aumforce to fluct questions of this short Carbridina est the Bulbop (of such as be thall appointe). Laid by his distriction appoint them in then shall they becought to the Luchep by ear that halber his godfarber or godmorber that entry children; have a white may a hour a witten coships confirmation.

Cardthe Bullop hal confirme them on this web.

Confirmation.

Our helpe is in the name of the Loide.

uhiche hath made both heauen and yearth.

Willer Bleuch is the name of the lorde.

Dencesorth icogloe without ence.

deputer Tenting renting

The forde be with you.

And with the spirite.

Let be praye.

A imighty and everifying Sod, who had bouchelated to regenerate these thy servaunces of water a the holy governous governments of the holy currents of the confedence of the c

all their linkers derive bottom from heaven we before their "Obores) which them thy both said the commitmenturin the market by their grant, the former of windows and whort death year. The funite of committee and grant formatic E. He further of knowledge and many positions, and reliably them, o land) with the funite of thy foot mark. I and reliably the said of the former of the foot market.

Minte.

Some through the come marks them to be them for use, by the berms of the being create and parties. Confirme and through them with the about the control they be the control they be the control they be the control they be the control through the co

Chie the Dulling that could them letter Reptyrab and largest busines upon them bender before.

(3. I ligner ther with the ligner of the croffe and laye my hander upon ther In the name of the further, and of the fanner, and of the body god. Amen.

Hard chest finell hit best so entry chiller secreties an other. Herb bedoor he bench lagte byen bester byen entry chylles.

the peart of the loute above buth you.

And in the femite.

E Let be pilo.

A Emphylic treatment group, mixed maked he body of a find and he has their their things a fact her good a mixed criticals in one by martiatrice scales our possible formation from the treatment of their things in home learn one based on the property of the first of the scale our possible formation of the first of their things of thei

*THE CELEBRA?

cion of the holy communion for the fiche.

Diagle the Loide, all penacions, laude them all pe people for his inertifull kendentle is conference inco towarde us, and the tructh of the Loide enough for ever. Slope be to the father. At.

Loid have mercy been bs.?
Chill have mercy been bs. Southout any more repetition.
Loid have mercy been bs. Southout any more repetition.
The Loide be with you.

And with the friete.

Letbspjar.

Inightic encripting Sod, maker of mankynde, which both correcte thole whom thou both four, and chatileft enery one whom thou both receputive before the to have mercy bon this thy fernaunte bifietd with thy hands, and to graunt that he may take his fickenelle patiently, and recover his bodily betth/if it be thy gracious will and whanloener his fould thall departs from the body, it may will out fpotte be pieled to but other this though I clus Chille our Loid. Amen

The Opillie.

a. They forme despite not the correction of the Loide, neither fainte when thou art reduked of him for inhom the Loide South, him he correcteth, rea and he from getheury sonne, whom he receiveth.

Chegospell.

V Grely verely I fave when you, he that heareth my woode, and beleneth on him that lente ine, hather verialing life, and fiall not come water variation, but he palleth from beath whether.

On reface

The Lords be trempreu.

Zimflorer.

2010 botth the fattite

Eufte bp your bertes.yt.

Clair the mos of the Cause.

c.3.1 ft troug of the Mittheutian of the body Discrepant, the print Blain flowing the Consequence products, extenped Blain flowing the Consequence to consequence, searches to these to the bed proportion to consequence. As an included product the anyway to the the filling and a visit the facts product the anyway to the total filling and any the filling the consequence of the consequence of the consequence work for many the control of the control of the consequence work for many the control of the control of the consequence work for many the control of the c

c) That y'l chern be more fiche professe as he believe ductions buy that the restart both circlests as early facts each treater hearly facts for control (referr) prichate in muscle of the Gentamenter of the levy and histories flash force the other force professe, and find any be proposed to presentate the first them (y'l there he days.) I also floth incomplicately care it, and muscletch trees flotte.

C to the plant man replace to make an extremely self-laboration, replaced to have proposed to the control of the macropic control of the cont

c) havious the flater professe in believe such constantly the body communities, all an one transcenders the postality small experiences fluid bill than only at the believe on.

CERTAYNENOTES

for the more playne explication and becent ministracion of thinges conteined in these books.

Athe laring or linging of Mateus a Eucolong, Bapseligand Burring, the minifer, in parride churchen and chapris annexed to the same, chall vie a Surples. And in all Cathedral churches and Colledges, that che beacons Deanes, 19 touches, Paillers, Prebendorres and fellowes, being Graduaurs, may define the quiere believe there same places, but hoodes as persainetheotheir fourtail begrees, which they have taken loany buincilitie within this realme. But in allows there have a many buinter that diaduants, when they done preache, thoulde be furthhoodes as persametheother, levell begrees.

And whenformer the Buthop Challer leviate the holes communion in the churche, of execute any other publique ming stacyon he Challiance poon hym, before his rechette, a Surples or elbe, end a cope or beament, and also his passonals state in his hande, or ellep boure or holden by his elapterne

■ Is touching kneeling, ecolling, holding up of hander, knocking upon the breit, and other gellutes they may be bled oxieft as eu. ey mand devotion ferneeth wuhout blame.

Callo boon Childmas day, Eller day, the Accention days, while foodday, and the tealte of the Armilie, may bee bled ange parts of holge lettip ture here after to be recraying limited and appropried, in the fields of the Actung

GIfthere been fermone, or for other greate caule, the Curate by bis biferecion, may leave out the Letange, Gloun in excellis, the Crede, thomely and the exhortector to the communion

Tinis.

Imprinted at London in

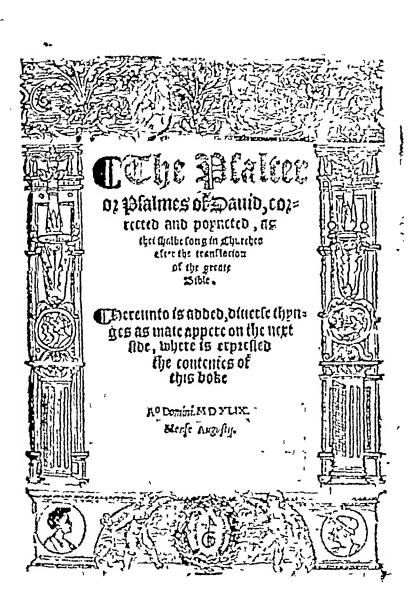
Thieffreie at the figure of the Summe outragainst the conduction of Ldevarde V Vilithuiche, The founth daye of Marche, the grate of our Lorde,

5 THE PSALTER OF 1549

The Palms, being a part of the Bible, were not printed with the Prayer Book. To discover the Psalms allocated to a particular morning or evening, priest and people had to comult the Table of Pialons. This arrangement had obvious inconveniences. In August, 1549 therefore, Grafton issued a volume containing the Piaker with the days of the month "titled ouer the hedde of the leafe" and with the morning and evening allocations indicated, thus establishing a method which still obtains. To the Praher is prefixed certain parts of the Prayer Book, some at length, e.g. Mattim, Evensong, and Litany and some con-

assume only of versicles and responses, with such other things as were appointed for the clerks to say. The volume would therefore have been convenient for the use of clerk and congregation alike. PLATE 12. The title-page.

PLATE 11. The Table of Contents. (Branda Museum C. tó.e 18)



& The con:

tentes of this boke.

L Airth,the ojbje howthe Pfalter Galbe red.

E Chetable for the orbre of the Pfalmes.

m. The fraimber for the ordre of common praice,

. Che Letante and Buffrages

boole pece.

vi. All that thall apported on the clerkes to late of long, at the numbracous of the Communica and when there is no Communic at MyAntenomic, Che britistion of the Micke, At Burnell of the Dobe. At the Partitions of women, And the fifth base of Amit.

Species to bee noted that throughout this bode of the Hellitter, so hall find ourse the first of curry leaf. When the first of curry leaf. When the first of curry leaf. When the first for first of the first of the



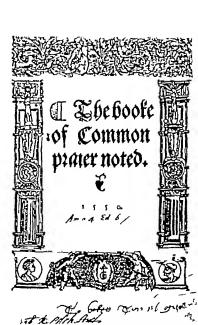
6 MERBECKE'S BOOK OF COMMON PRAYER NOTED

Although it was not intended that the new English services should be less musical than their Latin predecessors, Cranmer desired that the music should be simpler in character. In his letter to King Henry VIII, dated October 7th, 1544, and submitting the texts of his projected English Processional, Cranmer suggests that "Some devout and solemn note" be made for them, as has already been done for the Litany, and continues, "in mine opinion the song that shall be made thereunto would not be full of notes, but, as near as may be, for every syllable a note, so that it may be sung distinctly and devoutly" Here we have expressed the principle applied in the setting of the Litany, and applied again in The books of Common praiser noted, in which "is conteyned so muche of the Order of Common prayer as is to be sung in Churches", exclusive of the Litany It seems likely that Merbecke was the author of the setting of the Litany, as of the music of the Prayer Book, and that he worked in consultation with Cranmer The simplification of the plain-chant, and its adaption to English, have been executed with considerable skill The booke of Common praier noted was issued by Grafton in 1550

PLATE 34 The title-page

PLATE 35 The explanation of the notes used

PLATE 36 Page from the Communion Service
(British Museum C 35 16 (1))



an In this booke es:

is conteyned to muche of the Dider of Commo prayer as is to be fong in Churches: Wherm are vsed only these nii. sortes of notes,

hefirst note is a strene note and is absence. The second asquare note, and is a semy beauc. The me a pycke and is a mynymme. And when there is a pyythe by the square note, that payche is halfe as muche as the note that goeth before it. The ini. is a close, and is only bled at hend of a verse.



At the commington-

Kyric.

Dide baue mitry byd bs. 111 Chill

hauemerep bpd bo. cif, Kapb hauemerep bpou be. Glorte in excelle.



earth beare, Boop mil tomatpes men.

prapit the, weblelt the, we woodbipp the

7 THE FIRST EDWARDINE ORDINAL 1550

By an Act of Parliament of January 31st 1545-50 it was enacted that, in the interest of "concord and unity", there should be one uniform fashion and manner for "Making and Consecrating of Bishops, Priests, Deacons or Ministers of the church", and that "such form and manner — as by Six Prelates, and six other men of this realm, learned in God's law, by the King's Majesty to be appointed and assigned

shall be devised" should be "set forth under the Great Scal of England before the first day of April next coming." The commissioners were appointed on February 2nd, and their work appears to have been completed by the 8th so that, in all probability, their function was confined to approving the form set before them. This impression is strengthened by a statement of Strype, who records that in 1549, when "the old Popish order of conferring holy orders was yet in force", Cranmer, assisted by Ridley, celebrated an ordination "after that order that was soon after established" ¹ From another source, we learn that the date of this occasion was December 31st, 1549. The new Ordinal was printed and issued by Grafton in March. 1549-50

PLATE 37 The title-page

PLATE 38 The Preface

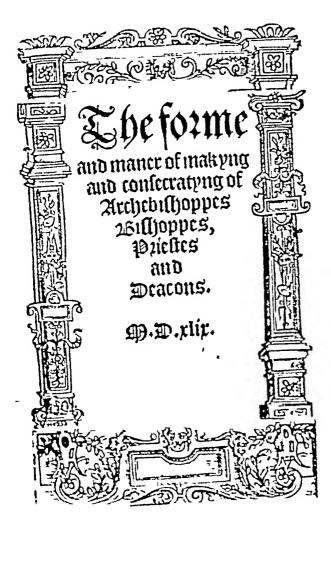
PLATE 39 The first two verses of the English version of Vem Creator Spiritus from the "Orderying of Priestes" In his letter to King Henry VIII, already mentioned, about the projected English Processional, Cranmer wrote, "mine English verses lack the grace and facility I would wish they had" if this rendering of the hymn be Cranmer's, no one will dispute his judgement

PLATE 40 Page showing the formula for conferring upon priests the authority to perform their ministerial functions, viz preaching and administering the Sacraments, which are symbolized by the "instruments" delivered, viz a Bible, and a "cup with the bread". The formula is the English reformed equivalent of the Latin, Accipe potestatem offere scriftenian Deo, missanque celebrare tam pro vivis quam pro definicis. In nomine Domini Jesu Christi. ("Take thou power to offer sacrifice to God, and to celebrate the Mass both for the living and the dead. In the name of the Lord Jesu Christ."), which was accompanied by the delivery of a paten with hosts, or wafers, and a cup with wine and water.

¹ Mem rials of Granmer Bk 2 c 11

PLATI 41 Page showing the formula for consecrating a bashop together with the rubries for the accompanying ceremonias (cp. PLATI 13). The practice of laying a book of the Gospelt, as a symbol of the yoke of the Gospel" upon the beshop a neck was enjoined in Galham mage by A.D. 500, and is to be found in all English Pontificials. In the new English mage, the Bible replaces the Gospels.

(British Miseeum 472 a.11)



The preface.



Cis cubit duto
i all men, dilgitig
i cidyng holy firepture, end a minpture, dath
bern thefe opdies
of Minifers
Childes charche

bett currmoje dad, in luthe reutent cilimation, that no manne dy his abus piuate authoritie, might p. flume, to execute any of them except by better luthe tender of the except dy better luthe called trich craminist and known to have luthe qualities, as her requilite for the fame. And allow ploubling uppares but pumpolition of bandes, applicate, and admitted thereune. And therefore, to the micrut the opers thould be committed and reutently bits and elemio miths and reutently bits and elemio miths Churche of Englands it is requilite that no man (not berpag at this prefer it sufflopped, plyteling). Petacon) flyall execute any of them, except by the called, trick examine and admitted accopying to the former betterfile to floopping. And none flyable admitted a Deaton, except by the ext. peter of age

The Orlaying

pereinst, thei are remitted buto them. And whoseners sumes ye retem, thei are retemed.

when the Gospell is ended, then shalbee lated of long.

Ome holy ghost eternalized proceeding from about, proceeding from about, 250the fro the father and the lone, the sod of peace floue, culite our myndes, and into bs, thy heavenly grace inferce, That in all truthe and Sodlinesse, we maic have true defire.

Allowart the very comforter, in al wo and diffresse,
The heavenly gift of God most chigh, whiche no coungue can expresse,
The fountain and the finely spring, of tope celestrall,
The fire so bright, the lone so clere, and Anction sprintuall.

Thou in thy giftes art manifolde, whereby

of Mala.

The Billion thall beliver to every one of them the Bible in the one banbe, and the Chalice or cup with the bread, m the other banbe and fate.

Abethou aucthorates o Preache the words of God, and to munt-der the holy Sacramites in this Conareaauon.

> T 200 ben this is bone the Congression thall frage the Crebe, and alfo thet thall go to the Communion, whiche al thei that recenne orbers Chall take together, and remaine in thefame place where the bandes tere latto boon theim butill fuche tome as thei baue receaued the Communion.

> The Communion berng bone, after the hall Collect, and immediatly before the beprobierion (balbe fairt) this Collect.

Dite mercyfull father, wee

beferie the, to to timbe byon. theft the Dernauntes, the beanenly bleffyng, that theh male be clab about with al milite, and that thy word spoke by their mouthes. mate have fuch lucceffe, that it may no

notto destroy, but to sauc, not to hurt, but to helpe, so that he as a faithfull and a wife fecuaunt, genyng to the famely meatem due feason, maie at the talt date, be received into tope, through Jesu Christ our Lorde, who with thee and the holy ghost, lineth and reigneth one God, worlde wirljoutende. Amen.

> Then that chebilliop and Billioppes pres fent, Mail lape their handes, boun thehed of the elect billiop, that chebilliop faiping.

Ake the holygholt, and re-membre that thousare bp thegrace of God, whiche is in thee, by impolició of han= des:for God hath not genen us the lpis rite offeare, but of power, and lone, and of lobernes.

> Chenthe Archebillion Mall lane the Bible boon his neeke faying.

i Tirro in

Cuchede unto readyng, exhou tation and botterne, thenke vepon these thenges, conteigned inthis boke, be oiligent in them, that the increase comming thereby, maie be ma:

THE SECOND OR REVISED EDWARDINE PRAYER BOOK, 1552

Several issues of the Second Prayer Book were pressed by Grafion and Whitchurch, and as least one by Owen. The Book now contains the Ordenal in accordance with the terms of the second Act of Uniformity and also the Act Isself in two of Whitchurch's issues, the Piaker printed mifform with the Book, is bound up with it.

Except where otherwise noted Plates 42 51 represent pages from an earlier issue of Whitchorth. (British Museum C.21.d.14.)

PLATE 42. The tale-page.

PLATE 43 First page of Morning Prayer showing the new "Ornameno Robne" reducing the vesture of the ministers upon all occasions to a rocher for bishops and a surplice for peicus and decors, together with some of the Sentences, which, with the Exhotistion, Confesson, and Albohuson, form a new mitroduction to Morning and Evening Prayer (or. PLATE 43).

PLATE 44. Page showing the new direction for Enter morning. The brief rite proper to that morning is suppressed, and the two arthems, without the traditional Allehitas, are now appointed to replace Vestor within Morning Prayer uself (co. PLATE 31).

PLATE 45. Page from the Communion Service, showing the central portion of it so rearranged as to make the act of communion follow manufactury upon the concluding communion of the instruction narrative, Do this an emembrance of me." Note the new Words of Administration, in which the communicant is hadden to make reception of the Sacriment a personal act of remembrance in obedience to Christ s commund. Note also the new petition introducing the institution narrative (pp. PLATE 26)

PLATA 46. Page showing the latter part of the rubrics at the end of the Communon Service. A faint imprint of the first part of the rubrics, printed on the previous page, can be discerned in revenue at the foot of this page. These rubries do not include the Declaration on Kneeling.

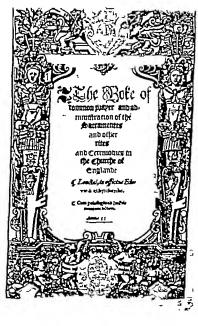
PLATE 47 Leaf having the Declaration printed on the recto, and inserted between agreement N viii and O.i in an issue printed by Whetchurch without the Declaration. (Bratish Mayeum C.36.Ltd.)

PLATE 48 Page from a later issue by Whitchurch in which the Declaration is printed fourth among the final rubrics of the Communion Service (British Museum G 12099)

PLATE 49 Page showing revision in the Confirmation Service The change in the prayer, "Almighty and everliving God, who hast vouch-safed to regenerate", etc., and in the formula accompanying the laying-on of hands completes the breach with the ancient tradition, according to which "confirmation" is understood to be the "completion" of Christian initiation. The rite is now an impetration for the "strengthening" of the already initiated through "increase" in the Holy Spirit (cp. Plates 27 and 28)

PLATE 50 Page from "The orderying of Priestes" showing the formula of ordination, etc., and the change of rubric in regard to the delivery of instruments (cp. PLATE 40). The ceremony in which the priests join with the bishop in laying their hands upon the receiver of priesthood, is derived, through the mediaeval Pontificals, from a Gallican usage already established by AD 500

PLATE 51 Page showing revision in the consecration of bishops (cp PLATE 41)



The order where

Poininge and Enenting player habe bled and lagde.

The moining, and enchinge prayer, halbe bied in fuche place of the Churche, chapell, or Chauncell, 4 the minifier that is turne him, as popule mape belt heare. Ind it there be any cotronerfic therm, the matter halbe referred to the ordenatic, 4 he or his deputie hal appointe the place, and the chaucels hat remarn, as they have done in times pale.

And here is to be noted, that the minister at the trine of the comunion, and all other times in his ministracion, hall ble nother Albe, Beslemet, not Cope but being Archebishop, or Bishop, he hal have and weare a rocher a beeping a piech or Beacon, he hal have and weare a surples only.

CAn ordre for morninge

proper darly throughout the yeare.

At the beginning both of morning prayer, and likewise of enening prairs, p minister wal reads with a lond boy ec, some one of these senteces of p scriptures that solowe And the hall far that, which is writte after the said senteces.

Tivhat time focuer a lynner doeth repente hym of hys lynne, from the find of hys heart I by I put all his wickednes oute of my remem braunce layth the Love.

and my fynners alway against me.

Turne thy face awaye from oure funnes () Loide) Plan. 1 and blot out all oure offences.

Al losolofull lpylyte, is a Satulice to God. Delpyle Frien

not(O Loid)humble and contrite heartes.

Rente pour heartes, and not your garmentes, and read turne to the looke your God, because he is gentle and mercyful, he is patient and of much mercy, and such a one that is souplor your assistances.

To thee O lood God belongeth mercy & forgenenes, rine is

And there was Giary Giagnalum, and the other operplitting ours against the actual the. The mer doperchant allowed the day of partnering, the body partners a parameter at the actual target of partners, and mer attended the actual target of partners, and partners that the actual target of partners, and entire there dayers. I will see again a commanuse therefore that its despositive come and scale by mounty, and lays that one people, bits then poon the brade and the two the people, bits then poon the brade and the two the people, bits then poon the brade and the two the people, bits then poon the brade and the two the people, bits then poon the brade and the count shade which the feeth, by last laybe been than 12 feath, so they ment and nake the Septimize that with the partners, and a keight the County.

Easter bate.

11.

) ii

flumejning praper ta flebe al the plaime. O come bet burge. Spele Unthemen Galbe fang.

pint triun engage from the bean now to be the most of the property of the prop

Para land, dat lang but God in Chille Iclus out Land.

that depends from energy the typh fruites of them that depends from that by man came beauty, by man arms and unmarch the reformersion of the beath, go as by Abam all men boe by f, to by Chail all men faithe reform to fire. To

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14

The Communion.

ning thele thy creatures of bread and innie, according to thy found our famor Jelu Chullesholy infitution, in remembraunce of his death and pallio, may be partakers of his most dicted body and blond: who in the lance night that he was betraied, toke bread, and which he had gener thankes, he brake it, and gave it to hys Disciples, faying: Take, eate, this is my body which is gener for you. Doe this in remembraunce of inc. Aphewyle after supper he toke the rup; and when he had gener thankes, he gave it to them, saying: danke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for namy, for remission of synnes, do this, as often sye that dunke it in remembraunce of inc.

Cohen find the minister first receive the Communion in both hyndes hymselfe, and nexte belyner it to other ministers, stany be there present (that their may helpe the chief minister) and after to the people in they handes bueling. And when he despueres his bread, he hall say.

Andeand eatethis, in remembranice that Chille bled for the, and fede on hun in thy heart by faith, with' thankes genyng.

Cand the minifter that Delpuereth the empe, thall fare.

Drinke this in remembraince that Christsblond was fire for thee, and be thankfull.

Coun chall the pilet fare the loiden prager , the people repeating after him energ peticion.

Calcer Galbe lard as folowerb.



Loideand heavenly father, we thy hundle fernauntes, entietly defice thy father, lygoodnes, merchally to accepte thus our Sarufice of prayle and thankes genying: mole humbly belethying thee to graunte,

The Communicat

nohrair brend, chat comminatly mays he gotten And yf any of the brend nj wine conseque, the Curact that have in to byg owner left.

The hyrad and veyor by the Communica, first be byself to give of the Country, and the communication of the grant of the Country, and etch country and the Country, and etch country, and etch country, which because the families of money and parties for the country of the countr

Auto part, fier eury perminieur feel communication for les faits for les feur perminieurs de la feur perminieurs de perminieurs de la feur perminieur de perminieurs de la feur perminieur de perminieurs de perminieurs de la feur perminieur de la feur feur perminieur de la feu

Lethough no ordice can be to perfectly cour to the conference of t

therip charitie willeth, that to much as cons ueniently may be offences Coulde be taken aware theres fore me milling to toe thefame Whereas it is orderned in the booke of common prayer, in the abministration of the Loiden Supper , that the Communicantes ancelpinge Choulde recerue the boire Communion mbithe thrace beernge well mente,for a franificacion of the bumble and gratefull geknowledgeringe of the benefites, of Charle. acuen buto the woolthre recepute, and to anorde the prophanacion and bpforbre, whiche abonte the bolo com. munfon mrabte elles enfae. Lefte ret thefame kneelyng mrabte be thought or taken otherwele, we booe beclare that it is not ment thereby, that anre aboracion is boonc. or oughte to bee boone, erther bnto the Sacramentall bread or mene there bodeire receiued, or bnto ange reall and effenciall prefence there beerng of Chipfles naturall flethe and bloube for as concernrage the Sacramen. tall bread and wrne, they temagne figll in they; betye naturali fubfiaunces, and therefore may not be abored, for that were Ibolatere to be abborteo of all farthfall chile Minns And as concernfuge the naturall bobre and bloub pfour faufour Chiffe, thep arein beauen and not bete forit in anarnft the trueth of Chilles teue natural bo. bre to be in mor places then in one, at one trme.

to have compation been our infirmatics. Ethologipu as which the our bumpitures were have not a for our biguoutle, we cannot alse, bound rate to give be for its bould and of the four I chas that can labe. Amen.

Amigury Cod, which had promite to here the printeers of them that after in thy formes name we better the merchally to entire they for carre to be that their make now compression of the compression of the

that their thyroges which the what faithfully allow or corbyng to the mille, may effect with the faithfully allow or corbyng to the wille, may effect allowed their to the ceited of our seculate and to the faithfully allowed the corby through I first School our topic. Junta.

- Catpon the body bases, of there he no Continuous, fightles lain all that of appropriate at the Continuous touch the rate of the Frienche conclutiving touch the general prince has the whole that of Charlies shought without level to comb, and her as you of their collectes beings the hereful as earlies that he form.
- which there are a been weaper to commemorat and the Carlot their gratter was dress strong a garages.
- part by haterary my constrained.

 (2) and if there has not absoure treatment performed in the partitle, of inferences in terrors the Commences or, in their finderes are secured to the Commences, the inference are secured to the commences of the
- C 2 through us when can be in perfectly breakfulled it must be of loon; printer by their injurement and between all their sets of station and between addressed by the could be of station and between addressed by the sends between through the injury termine to be supported as the interpret in the steeping personal by the lensels between the region to be referred to the sends as and, printer, not better of a formation price flower to their as and, printer, not better of common paid that the transport in the better of Common paid to the co

Confirmacion.

Cathechilme, as the 23 iGopkor luch as he had appopned hall by his differetion appose them in then hall they be brought to the 23 iGoppe by one that halbe his Godia-ther, or Sodmother, that every child may have a witnes of his consistancion.

Sand the Billhop thall configure themonthis wife,

Confirmacion.

Our helpe is in the name of the Lorde.

Junimere.

Which hathinade both heaven and earth.

Bleffed is the name of the Loide.

Auniwere. Hencefierth world without ende.

Dinince. Lojd heare our pjaper.

Zunfmere.

And let our tree tome to thee.

CLitbspiay.

Timiglitie and everlining God, who hall bouchelated to regenerate thele the fermanness by water and the holygoft, that gainen unto them forguenes of al their finges firenathen the we beleeke thee (O

Loid) with the holy good the comforter, and dayline encrease in them thy manifold grites of grace the spirite of wisomeans understanding, the spirite of council and goding frength the spirite of smoodloge and true godines and fulfill them (O Loid) with the spirite of thy the spirite of the printe of the print

Chen the Billboppe hat lage his barbe boon euer ehilbe

fouctably, faring

Defende, O Love, this childe with the heavenive grace that ir may continue thene for ever, and daylive encrease in the holve spirite more and more, buryli he come but the evertalling langdome. Amen

D.uu.

Then

The orders of P lefter

either lightettellette sichtet im manye batte eintelle amb got antwarens in the howeld gir amblatte einer inde flyfomer bei die lighette. So inde almeit der diese thy mindlere sie seit dem in wijden iche flachte appeartet mindlere sie piede name manye atwaste sponste ein mindlere sie piede name manye atwaste sponste and try blieflo kringdom enlargio fiproughe tyckene try fonne our flacht schools with intellement trigmeit with the minde aftalisme boy former words buttom onle-stoner.

All'ben this praire is dentable Billbappe with the priedes prifum thallay they banden frectally know the brad of enerty one that certimeth orders. The terresets humbly know ing broughts know, and the Billbap faying

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The chou authoritie to prache the women god, and community the holy dearramentes in these congregation where them that be to appoint to

(When they is then the Congregation that from the Conde, and this they that goe to the Communities then they that treate a they that treate a three that the tentum they that treate as the fairs to be the the place to be the the thing place to be the the thing place to be the the thing the thing

A Che Communico beyog bero, after the last Collecte, and townshintly belose the brothering finite layed they Collecte Consecracion of Bisshoppers

and autthour of enertalling life, who after that he had made perfecte our redemption by his deathe, and was ascended into heaven, powerd down his giftes abundauntly byon men, making fome Apolics. some Diophetes, some Enangelistes, some Baltours, and Doc. cours, to the edifying and making perfecte of his conareautionigraunt we beleefle the, to this thy ferriaut, futhe grace that he may enermore be ready to spreade ablode thy golpell, and glad tidinges of reconcilement to God, and to ble the aucthoutte genen buto him, not to destrote but to faue, not to hurt, but to helpe: so that he as a wife and a faithful fernaunt, gentha to thy faintly meate in due leafon, may at the fall daye be receiued into iope, through Jela Chill our lorde, who with thee, and the holy golle, lineth and reigneth one God, world without ende. Amen.

> CThen the Archebilihoppe and Bilihoppes prefent, wal lay their hundes by on the head of the elected Bilihop, the Archebilhoppe laying,

The the holygotiand remember that thou littee by the grace of god, which is in thee, by imposed on of handes, for god half not genen be the fpirite of feare, but of power, and love, and of lobernelle.

Chenthe Archebichoppe Calbeliuce him the Bible, faping.

enchede boto reading, exholtation and doctors trine. Thinke byon these thinges conteined in this boke, he diligent in them, that the encountries crease company therep, may be manyfelt but all men. Takehede but o thy selfe, and but traching, and be diligent in doing them, for by doing this, thou that four thy selfe, and them that heare the e.be to the flother of Chills a specificato, not a wolfe: seede them, demoure them not holde by the weake, heale the street.

9 THE ELIZABETHAN PRAYER BOOK, 1559

PLATE 52. Queen Ehrabeth s Proclamation of December 27th, 1559, for "quiet governance" (Oxford, Queen s College Library)

PLATE 33. The tule-page of the English Litary used in the Queens own chapel and sunctioned for general use by the Produmanon. The volume, pranted in London by Radiard Jugge, constanced also the Creed, the Decalogue, Graces before and after ment, and the concession from the Communion Service expressed in the first person.

Beneath is the petition against actition, etc., from which the offensive petition against "the bythoop of Rome" has been removed (op-PLATE 16) (Cambridge, Emmanuel College Library) Issues of the Elizabethan Prayer Book were printed by Richard Jogger and John Cawood, and also by Grafton. They contain "Certaine Godly Prayers" for private use, prained a fifer the Commitmation, but not the Ordinal. The Ordinal was again printed as a separate valuation, as though it had formed no part of the Second Edwardner Book. The

postnom of the Ordinal as "good, lawful and perfect" was subsequently entblashed by an Act of Parkament of September 30th, 1365. Place 34, 57 species in page 5 from an inner princed by Jagge and Convoid and lated 1359. (Bruink Museum Ca3.m.7.)

PLATE 54. The title-page.

PLATE 35 The beginning of the Eirzaberhan Act of Uniformity This page specifies the date appointed for the restoration to use of the Second Edwardine Prayer Book (June 24th, 1559) negetive with the authorized divergences from that Book, The Act is printed first among the contents.

PLATE 56. Page showing the altered form of the Ornameuts Rubric doubtless authorized by the Queen, but not by the Act of Uniformity (cp. PLATE 43)

PLATE 57 Page from the Communion Service showing the expanded form of the Words of Administration, the addition being the Words of Administration of 1549 (cp. PLATE 45).

By the Quenc.

he Quenes Chaielle binderländing that there de cergeine perious, haudig di cuius pell che aller el Cristitery di che
geine perious, haudig di cuius pell che aller el Cristitery di che
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by bushundul dispute in matters el religion, but olso commune

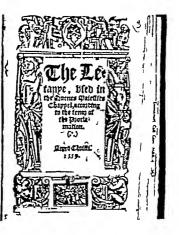
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Calling the Owner

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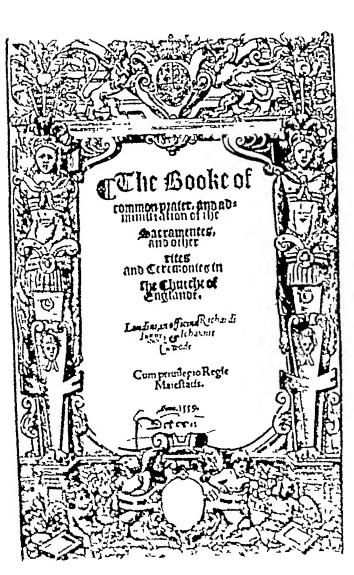
Con prents to ad impresenden fidem.



Hrom all ledicion & playe

The Letting

conformer from all fall boctrick a herely from hardnes of hard and contempt of thy words and commundement



C3 st Tate for the bofferentist of Countries System, and persons the Charele, and the Table administration of the Bostonius and

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Each better be at manute by the course brightest, with the shall of the three size constraints for bytem bentimerate attention, and by describerate of the three their all not brighter threat extention, and by describerate of the three three and threat the street of the extensive but have and a shart the text of the three about the proper mentioner that however the text of the three about the proting three three three three three three three three three functions, considered, not financial with a large in preparate that is found that the proper three three three three three three three founds, considered by the three three three three three three three parties, the three down and three three three three three parties, the three down and because of the tenth. In the late, the basic is, another three three three three three three three three of circuit turbust to be the tenth of the three three three as shellof circuit turbust to be the tenth of the three three three three three party places in the bestown of the describerance in the convenience.

The order where Moz-

ning and Entning prayer sightbe view and sorte.

Cohe morning and eveninge praire, halbe bled in the acculos med place of the church, chapple or Chauntel, errept it halbe other wife betermined by the ordinary of the place and the chaucels hall

remaine, as ther have bone in times pall

And here is to be noted, that the minifice at the time of the communion, and at all other times in his minificacion, had ble fuch openamentes in the churche as were in ble by authorities f partimenta in the feronde peace of this repane of king Coward the bi acropping to the acte of parliament fee in the beginning of these bake.

CAn order for Mozning

praire daily throughout the yeare.

Te the beginning both of Pointing praier, and like bile of Eneme ing prayer, the miniter chall ceade, with a londe voyce, fonce one of these lentences of the lectiputes that followe. But then he chall saye that, which els written after the last smitteners.



Thuhat time former a funce bottly re-pertly pently in of his function the bottomed and of his heart: I want out all his wicked, are out of my temendraunce, for the the look.

I doe know mine owne wekednes, pau, and my linne is alway againfle me.

Turne the face away from our lumes (O Loid) and Property blot out all our offences.

A folowfull spirite, is a spacifice to god-despile not the in

(O Lord immble and contrite ixartes.

Rente poure heartes, and not poure garmentes, and lock e turne to the Lood, pour god - beceause he is gentic and necessall, he is pacient and of much emercy, and such a one that is sorp for pour assistant.

To thee O loid god belongeth mercland forgenemes, Duck for we have gone away from thee, and have not harlic

l.t. ned

and bloub: Who in the laine nyafte that he that betreut. tokebren and when be hangemen thembes be brate it. amogement to bes Delemies, laying: Take eme, this is my boby whiche is gram for you. Der thes to remembammer of me Mitertryle after lipper be toke the cuppe; ambibben be hab genen fhankes begane fit to thein laytog: bruthe ye all of thes, for this is my blond of the nett Tellament, libeth is theb for you see for heary, forerrmillion of lymnes: bor this as off as ye that I brinbe a si remembersheet of the.

Com tatte chater by a concerter Commande la bothe by many benefitt, and mert beigner at to eather smalleres, if per be eberrepprüret (the they may beig thre bet mindler) and after to the people in their header known. But haben be beforered the terns be bettere

The body of our East Jelus Chill which that grown for ther priferer thy body and limit tope containing life; and take and east this, on the high time that Christians for thee, and facts on by m m thy bearts by fayths, myth manker genrage.

But the retarded that Belgaretth the the Ball for t. The bloom of our R mp Felias Chard theirh tokes then for ther preferre thy body and forte and constalling total him brente this in remembraince that Charles blood that then for ther and be thankelit.

Ches that the figure (by the Laskes player, the propts (

Cather Belle bed ar bichert.

A Rom aus beauenty father, the the bumbte lermanntes, entirity bely te thy fathering goodnes, merufully to accept thes our describer of penyle e thembes grayage med beamby belechyog ther to grannte that by the mernes a beauty of thy fourse Felles Charle, a through fayth in his bloom, the a at thy missis through may absorve the mellion of our finnes, a at other benefites of his pathon. 21mb here the offer a englast batto thet. D lock out letters. corr fouries a botters to be a realorable, bodye, ambiguity mercifice beito ther burnbig beliebeng iber, ebet all tor A.L meter

10 QUEEN ELIZABETH'S LATIN PRAYER BOOK, 1560

The original Preface of the Prayer Book permits the private recitation of Mattins and Evensong in any language known to those who say this Office (see Plate 21) In 1560, Queen Elizabeth authorized the issue of the Prayer Book in a Latin form, the use of which was granted, by Royal Letters Patent, "as well to the Dean and Society of Christ Church in our University of Oxford, as to Presidents, Wardens, Rectors, Masters and Societies of all and singular Colleges of Cambridge, Oxford, Winchester and Eton" The Latin Prayer Book of 1560 presents a number of divergences from the English Book, reminiscent sometimes of the Book of 1549, and sometimes of pre-Reformation usage Strype records that the Latin Book was unpopular in Cambridge, being opprobriously termed "the Pope's Dreggs", and that "Some of the Fellowship of Benet College¹ went contemptuously from the Latin Prayers, the Master being the Minister then that read the same" ² Latin versions nearer to the English Book were issued in and after 1571

PLATE 58 The title-page

PLATE 59 The Queen's Letters Patent, printed at the beginning of the Book (British Museum C 25 f 18)

¹ Corpus Christi College

^{*} Lafe of Matthew Parker, Book 3 Chap 20



ALIZABETH, Dei grand Arglie, Francie O' Hibertuse Region, frindefinfor, Oc. Omnibus M Taus prafentes litera persenerus, faluten Cura

memores officifiedire erga Dems compotentere, (emus promidentia principes regnest) legibus qui bullam [aluberrunis, co-feilu trum Regri neftri

flatnen, ferentis, emore par adri primo, Regium nafrum esculum libenter prebucrumurinter qua une lex lata eff, ut Preces publice, sera, creaders certa, co preferipte precentis forma, lingue intigeri, Or nernacula, pafim in teelifia Anglicena baberentur, quo febitio ueftre quid erarent ficilier intelligerent G alfurdun illum, diech in Beelefia wucteration errorem, tandem denitarent. Fuera enum non potoli, at precationes, supplicationes, aut graffarme actiones non bickle,ments erderers aliquirdo recutest er accendent, cum filo ritu Cr neritate, Deut qui feiritut eft, non erit tantum frefetu, alerari milt. Cm res ettam addi potest, quod bac enca igreratiore fieperflutofe preces, ant res alune, ranfain clonce que Deo profus derentur, cordinan bumancorum ferritutaris, fa perumetro era prophas no efferebattur Kotum nobis effe nolumni, quod garriam estelligia min Collegue satisfy Reelime, Centelrigicifis & Oxonicifis Collegum item Louim prope Wintellim, & Etonerie, boris liter yn dieatafaphlicibu volk petere, ut quo facrarum literarum monumenta latina, ad sheriorem Theologia fruition els rellantur mas gufimiliaria, en becat ealens from precues Latine uti. Ourillas Respublice ed remonstris, questum in notit ell, confutere, Cr eura eceson receffitars, qui latura non estellugita, tima ecercine policitats qui atranque linguam percipiant, confulere expenites, emflituimis fer prefriter, licitus effe C permiffere nofra autoritate C printer gio regaliten Deceso & Sodelino Ecclefie Chafter Acedenie rolles Oxinie, quan Prefidibusen of collous roll cribin, resgifter & Solahtan hat, omnasa & Sirealorum Collegera Centebrigie, Oxe one, Workere, & Etoile, boomolo prece di Lett., sit poblice m Ere'fin & Seedin fungeren von per uffrem Topographen alte emergences ber fresen nilmene, emergencem ent hegliceto erfire Pablication freeses librarien per utuurfan neftrum Regell recepto C of talo. Con tien presiterta que len sa Ci-intercrima frelnite

11 THE JACOBEAN PRAYER BOOK, 1603-4

The Elizabethan Act of Uniformity empowered the Queen, by the advice of Royal Commissioners or of the Metropolitan, to "orderne and publish such further ceremonies or rates as may be most for the admuncement of God's glory" according to the demands of circumstance. Proceeding under this clause of the Act, and without further recourse to Parlament, King James I, by a Proclamation dated March 5th, 1603-4, promulgated the Prayer Book in the form contaming those "explanations" of the Book which the King and the bishops had agreed upon as a result of the Hampton Court Conference. Canon 80 of the Constitutions and Canons Erricalastical of 1603-4 ordered "the churchwardens or quest-men of every church or chapel " to provide the explained" Prayer Book "with all convenient speed" The first impression of the Book, with the King's Proclamation printed at the beginning, was usued by Robert Barker sometime in March,

PLATES 60 AND 61 The King's Proclamation. (British Museum C.112.h.1(35))

1601~L

PLATE 62. Page from Barker's first impression, showing the questions and answers on the Sacraments added to the Catechism. These ques-

nous and answers have been abbreviated from the Middle" and "Little" Catechnius of Alexander Nowell, Dean of St. Paul's 1560-(Bratish Museum C.15.m.11) 1602/1



q By the King

AProclamation for the Authorizing and Uniformitie of the Booke of Common Prayer to be vied throughout the Realme



Lehough it cannot be unknowed to our Subi-Cs by the former Declarations were have published, which our purpoles and proceedings have been ministered Religion lines our counting to this Coulting being lained from the letter fame, were have or easient to repeat formed by Tis reduced to a fertie fame, were have or easient to repeat form which is of that which had praised, And done every first enterprise the Realine being interestant and important of the Freshies being interestant and important of the from the first had being interestant and important of the tree is and the first had been formed as of December 2. Although we had here. Although we have

perfemons of the Courty bere, aftheir in matter of Dontrine as of Delipting, Although the bed no reason to perfume that things there to farre anulle as thas pertended, because use had beene the Lingdome bridge chaiforms of Redgion which by Kaw thas eliablihed mile dayes of the late Partie of famous memory. Well of the react of the react of the commence of the second for the second of the second Pressontinuame (affeong emberne that Och was there with welphaled) Pelbecaule the true. twain of the Countainers was oreal their affirmations behavent, and the yeals il hirretrain th. family defined defined descent forces, we placed the property of the placed of the property of to bildarge that vorry which is the chillical efall franch bottus. That is, relittle the all vices of Artistion and the Commercial Conduction that artists and artistist that artistist of description Contaction of the Echerics enjoying in our Cay of Mondon and order places thous present an effently of perfores meet for that purpole, wen est those thomat and the date of Artical perforation of the company of the com effetiglier, preferring more of our interest then ever siver gove them cause to boe, and transported thich frames, began lock proceedings as the earlier earlier leaded in the Church, then take of from after Lord-up for pelo Lermisol relicion ferning el Coorni bere allo medico all'im thes tradem Authomic, and the other than preserving a bery experted their of Detection, more then of mexically density of the action will be a feature of the action of a feature of the action o grant extensions of the Conference were intended to be had their as much focid as commenting रीप्रधानमा क राजधीनी सुंद्रकरकात हो और ही रिकारी के स्थलने के इंड्रक्ता के इंड्रक्ता के हो। वह अर्थ प्रदेश के ellerung lall at eur honour ell lungene Court Inhere brian van Betile ard eur papie Counfell then ellembed many of the greek Enthers and Persons of the Elebase and many order Letrico man as treated their their energie matte to the Arest of the Chardy statistics, as of their that tomite Laure when the Outpeter that Outpeter being and the page of the contract the end the the the meaning of the conflict of our function of the transfer of the transfer of the transfer of the report of the Considers the Long, consisting our shells tradely Constant of Don consideration therein weather easted country, that the form to the Continuent that land as happened to स्रोधानी रोजया राज भरावी कारावालाओं है स्वयंत्रारीओं क्षेत्र अर्थरहरूत संस्कृति कर्त है जो है कि दिया राज्य

and Linier (1906), as a species but the antier Commell, the distribution and bely any Court from them in all in that their such as and respect, the state of Commell player, and respect to the substitution of the substitution, action in the internal player appears in it there, were the frames and Extration's borroader and a property of the Position Court, it is the frames and Extration's borroader and a player of the Position Court, it is the first and the substitution of the position of the Position Court, it is the substitution of the substitution of the position Court, it is the substitution of the substitution of the position Court, it is the substitution of the substitution

personne to be finance, now in the frames and Marce block theretophics and all the march of the Promiter Charle, F. V. Well, mein, beit aufer aller and gegenteller beared western privat, Charless had thep entire pater for colours descharge and that the Desir switch out hery lived hims bear beaut that by men lives bound hour make a statland his confirmation of them; but he share a matter movement the farmer of your meritant start, areathey artered that the publishe former theretof flowers for lover your principles between factories. is an extend to several Decritory from hore described to Dark sects down seasons, to ether from the Charth of Control secretary, we say track, from a preparation of the Character side to be the for least secretary of small second or lies become properly your back services. mailing being two grant death of Content to the British to of Content or a story, anneals are the Record States the Mathers of thes Manday in this and prefer forth bridgs to combar the fast explonames, a to cook the behalf broke of Common Propert Both the Residence on her selection cares. Mital benerall have not elicitate and after a female beneral tenterant. Zithonds no pentrant. Institute de distante lacó (Florife Cante Com Ball consecto flore tacó fict co D-Am/? BETTER AS AMOUNTAINED, AND mery man arthur black him source and the bear the character proefers to make incluming the describe Duranticalizer of Column Zan is properties congressions which distribute as Consent, is enforce

constabute or Coult, to her they begins to make the form to be served, and to providing the affrenens programg in the Kather of the Manhard contribute chatches. Berthe Darbarraig of Co ban Bander of Common Parers. Zam berthalte if alle sett Care, that the last Embeldent. and problems, best sect of the seas has the maker and District sales, Chair stary Daries has maner in Constitute Section Such State artifary Self Contemport in Sent overall Carlot State of in contacts. This had not stated her adventile all more, that becomes from feel and great weathbenet any Excher Merchanis the Common and Debbare from all Order Secrets, from CA month at most effectables, the characters that more your tray to may be performe, that Disc effect in a majornal charlester. Butther boson in Zinceste by the transmirtugerbase of try light here ; mether any tier tampent of the incommitment that her it ! une felte by matter belberation: 2mb AND REPORT MICH. han perform in it the entermine Contributing of the public betweenters of Atlant, A hetherheet emthemment stricterbyet at L Berthade William of Semeral School, Mr. & Stre Booth In

francestriction air minimplies telescopely licibil monaining of plays legant stuffs claimbon, is the testical of Commo testific.

Gian over Tallan of Pallanight the file by of March, in the fell year of an Reject

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God fan de Klas

Imprimed at London by Robert Barker, Primer to the Kings

The Catechilme.

giver of all goodnesse, to send his grace but omee, and to all people, that were may worthip him, serve him, and obey him, as we ought to doe. And I pear but sook, that he will send us all things that be needfull, both for our louies and bodies, and that he will be needfull but ous, and forgive us our simmes, and that it will please him to save and besend us in all dangers ghosly and body, and that her will beepe us from all sime and wickednesse, and from our ghosly enemie, and from everlasting death. And this I trull bee will doe of his mercy and goodnesse, through our Lojd Jelus Christ. And therefore I far, Amen. So bett.

Queltion.

Ow many Sacraments hath Chall ordate and in his Church:

Anlivere

Two oncipas generally necessary to salvation, that is to say, Saptisme, and the Aupperofice Loid.

Quellion

milat meanell thouby this word Sacrament?

Aphyere

Incarean ourivard and baidle ligne, of an invard and lipicituali grace, given brito be, ordanced by Chill himfelfe, as a nicanes whereby wee receive the lame, and a pledge to after bethereof.

Quellion.

Follomany parts bethereing Aacramente

Aulivere

Tivo the outward bilide ligne, and the inivard infrimall grate.

Orefore

polyates the contiduo de livie ligne of forme in Saprime e

12. THE SCOTTISH PRAYER BOOK, 1637

The Scottish Prayer Book was authorized by a Proclamation of King Chirle I duted December 13th, 1636. Two issues of the Book, with the Proclamation printed at the beginning, were published by Robert Young, the King i Printer at Edioburgh in 1617

PLATE 63 The title-page

PLATE 64. The last page of Moranne Prayer. The final nubric directs a usage, which was introduced into the Enghish Prayer Book, following at the end of the Luany" after the prayer for the King, are those for the Royal Family and for the Clergy and People. The Benediction is now generally known as "The Gence"

PLATE 65 The opening rubrics of the Communous Service. Note the direction concerning the position and fornishing of the Holy Tuble. This direction requires a suage which had obtained in the Royal Chapels from Queen Elizabeths day and which Archbeshop Lund was attempting to make general in England the became the general unspec of Restoration Anglicanism, withough the English reviews of 1651 did not harmonare the equivalent English relieve with the Scottle.

PLATE 66. An interesting rubric relating to the Ten Commandments.

PLATE 67-69. The restored Croon of the Communion Server, fish lowed by the Lord's Prayer and "the collect of humble accesse to the lody communion." This arrangement is influenced by the Casson of 1549 (see PLATES 25 and 26). Note the combination of the pention of 1549 with that of 1552 before the institution parastree. The Southin Canon of 1651 was subsequently to be taken as the broad pattern of the Casson in the American and South African Communion Servers.

PLATE 70. The final rubnes of the Communion Service. The directions in the fifth rubne, concerning the disposal of such of the concentrate elements as remain unconstrumed, and concerning a second concentration of required, were followed in 1601 (ep. PLATE 73). The litture usage, forcer had been mighted by Canon 21 of the Constitution and Convertible of 1601-a, and in 1571. Certgyman, Robert Johnson, but does imprisoned for having contined a second consecution, asthough no rubnet in the Elizabethan Communion Service prescribed the usage.

These place are from copy in the possession of the Very Research A. G. Don R.C.V.O. D.D. Dom of Westerham

THE

COMMON PRAYER,

AND

Sacraments.

theul of the Church of



Printed by Robert Toing, Printer to the

N DC YLYI IL

t sto En ..

Morning prayer.

In take not the body seperts from his.

© Then final follow three Collects: The first of the day which final be the fame that is appeared at the Communion. The forceast, for peace. The third for game to I ree well. And the two last Collects thall never alore box day bee find at Monney payer throughout all the year as followeth.

It The found Collect for prace

DECEMBER OF D. Depth art ambour of pears, and lower of the pears of contract, in humbrings of these farmed (16-10) of our element life these forbest is prefer the pears of all all and so of commerce that her farmed makes in the pears of the the power of some depth of the pears of the pears

The third Collect for grace

E. D. H. D. our heatertry faither, Alminghy and the light threathing 650, their heat faith incomit us to 1,000 the state of the say before our me to their seasons of the say kain more of the say kain more of their seasons of th

(Alberthis Collect cadde) followith the Lithing said if the Lensey be not appointed to be fail or fing that mortifing them Atthibute the fail the justifier for jith King-fateritie, with the craft of the payion following is take and of the Lening and the Brandishus.

50 H 17 7 35

upmed an image sound it. 🤝 🗗



The order of the Administration of

the Lords Supper, or boly Communion

O many as intend to bee partal ers of the holy Communion, shall fignific their names to the Presbyter or Carate over night, or elfe in the morning afore the beginning of Morning prayer, or immediatly after

And if any of those bee an open and noto-I rious end liver, so that the Church by him is of-

fended, or have done any wrong to his neighbours by word or deed - the Presbyter or Circate having knowledge thereof, shall call him, and advertise him, in any wise not to prefume to come to the Lords Table, until he have openly declared himself to have truely repented and amended his former naighty life, that the Church may thereby bee fatisfied, which afore was offended, and that he have recompensed the parties whom he hath done wrong unto , or at the least declare himkli to be in full purpose so to do, assorbe as he conveniently may

The same order shall the Presbyter or Curate use vish those betwirt whom he perceived malice and hatted to reigne no fuffering them to be partakers of the Lords Table, until he know them to be recharded And if one of the parties to at variance, be content to foreive from the bottome of his heart all that the other hith tref saffed against him, and to make amends for that he himself high offended, and the other party will not be perfivaded to a godly uniiv.be remaine full in his frowardnesse and malice the Presbyter or Maillerm that case ought to adm t the pentient prism to the

hold Communion, and not him that is oblinite

The boly Table having at the Communion time a Cupt, and a fure white linen cloth upon it, with other decent furnitie, mere for the high mysterre there to be celebrated, shall stand at the uppermall part of the Chancell or Church, where the Presbyter fland. mg at the north-fide or end thereof, shall say the Lo da prayer, walk

Dut

die Collect following for due preparation.

The Communion

it! I set by the the trans balong a try is a try in the trans. Ly it's be to try in the trans the trans and to the trans by try in the trans and to try it to the trans trans and to try try in the try in try

or from the Amer.

Amer.

The Heighty Sob, must be bon all bearts be spen, and the bearts are brotten and come them no firmty are brotten from the choughts of our bearts be the two pretts of our bearts bearts bearts of the beart way prefutly the effect and boutday maganite the both flass, though Capital our Hand, Amer.

C Then finall the Presbyree receiving to the people, referring difficulty of the TER COMMANDEMENTS; The people all the while breefing and whate Good meany for the transperition of early therens; eaker according to the letter or to the angletic approximate of the final Commandement.

Go Dhate their trops and lan, I am the Landy Son : Then that have ment other gods but me, Prople.

More have merry upon us and entire our hearts to keep that Mann.

Persbran

Signo flating make mate for any gradum image, of we thermife of a playing that is in the base above in the first the careful heurath, or that is in the tweeter under the careful heurath, or that is in the tweeter under the careful first them for the first them.

Trople.

Tanbate mercy mon us, and enclose our hearts, &c.

Thou that not take the flame of the Nors the Solis

The Communion.

Upon the Feast of Trinity onely.

that we thouse at all times, and in all places give thanks to thee, D Loid Aimighty, and evertalling God, which are one God, one Loid, not one onely person, but tipee persons in one substance. For that which we believe of the sound, and of the holy Ghost, without any difference of inequality. Therefore with Angels, &c.

After which Prefaces shall follow immediatly this doxologie

herefore with Angels and Archangels, and with all the company of heaven, we land and magnific thy glorious Name, evermore praying thre, and faying, dolp, holy, holy, Lord Sov of holis. Deaven and earth are full of thy glory. Slory be to thee, D Lord most high.

Then the Presbyter flanding up, shall say the prayer of confectation, as followedh, but then during the time of confectation, he shall fland at such a part of the holy Table, where he may with the more east and decency use both his hands



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Imighty God our heavenly Kather, which of thy tender mercy dialt give the antip Sonne Jelus Chill to luffer death upon the Crolle for our redemption, who made there (by his one oblation of himself once offered) a fall, perfect, and lufficient faction

kee, oblation, and fatisfaction for the linnes of the Whole word, and do inflitute, and in his holy golpic command us to continue a perpetual memory of that his precious beath and facefice, until his coming again. Deare us, O merciful Lather, the most humbly befered three, and of the annighty goodnesse bouchfafe to to blesse and fanethic with the word and holy Specie these the gifts and creatures of bread and whire, that they may bee unto us the

good

The Communion

body and blond of the mod bearty befored son, in the mer receiving them accounts to the Sound our sections. If the Challs buy indication, in remembane at his brath into pation, may be partialized of the fame his mod persons body and blonds: below in the might that he these he regret, took bend, and before he might that he these he tragets, took bend, and before he mid thanks, he trake it ambigate it to be stellers, knymn Sakerat, thus it as body, bright signed to you ho this in remembrance of me. Martinels after larger he tooks only, and bythe plan gives he thanks, he gate it to them, larger, Direkt per at of thes, (or this is my blond of the mit returned to the log out, and for searry, for the remitted of fins 1 on the se of the set whallows it in tremembrance of the soft as evolutions in our incombrance of the set of as evolutions in our incombrance of the set of as evolutions in our incombrance of the set of as evolutions in our incombrance of the set of as evolutions in our incombrance of the set of as evolutions in our incombrance of the set of the set outliers in our incombrance of the set of set outliers in our incombrance of the set of set outliers in our incombrance of the set of set outliers in our incombrance of the set of the set outliers in our incombrance of the set of set outliers in our incombrance of the set of set outliers in our incombrance of the set of set outliers in our incombrance of the set our set outliers in our incombrance of the set outliers in our incombrance of the set outliers in our set outliers in

Cimmedially that hall be faid this memorall or payer of oblation as followeth.

S derefore O Lord and deabenly Father, arranmg to the infinitation of the bearly belobes don our Anbener Jelles Cheil, we the bumble fro bants be criritate and make here before the bebent Baieffe touth their the boly offic the memoral to bech the Son bath walled us to make, babing in remenbeance bis bielleb paillon, mighen refureretton, and gins ous affention, rendening unto thee most beartie thankes for the immunerable benefits procured unto us by the fann, Am the entirety beller thy Catherty goodnelle, mercifally to accept they our fareiflet of mank and thanking them, snot humbly belierhing ther to grant, that by the merits and beath of the sount Telus Chair, and through fatth mbes blomb, the (amb all the thinoir church) may obtain remulion efour times, and all other benefits of his pating. 200 bere ther offer and prefent unto ther. D Korb, our feibes, our fects and bobies, to be a realbeable, boty and lebely faerrifice unto three, bumbly befreething thee, that tobolister that be sertakers of this boty communion, may morthly receive the most perchais beber and bloub of the feen Fefirs Chatt, and be futfillet touth the grace and heatenty benebit from annumane one book therh hom, that he may bibell

The Communion.

in them, and they in him. And although were be unworthie; through our manifold finnes, to office unto three any lacrifice: pet were beleech three to accept this our bounden dutie and fervice, not weighing our merits, but pardoning one offences, through Jelus Chull our Lord, by whom, and with whom, in the unitie of the holy Gholt, all honour and glopy be unto thee, O father almightic, world without end. Amen.

Then shall the Presbyter Ly As our Saviour Climst hath commanded and taught us, we are bold to (1),



IR Father which art in heaven, hallowed be the name. The kingbome come. The will bee bone in
tarth as it is in heaven. Sive us
this vay our vally bread. And forgive
us our trespalles, as were forgive
them that trespalle against us. And
lead us not into temptation; but
beliver us from this. For thise is
the hingbome, the power, and the

plogie, for eber and eber. Amen.

Thenshall the Presbyter Inceling down at Godelios d, fas in the name of all them that shall comm micate, trus collect of humble accusses the lack by communion, as followeth



ob not pictume to come to this thy the ble (Omerciful Lood) trusting in our own right couloufle, but me thy mand fold and great mercies we be not worthic for much as to gather up the crumbes under thy table. But thou art this fame Lood, whose properties always to have mercies grant us there.

to:e, gracious Loid, to to eat the field of thy dear Son Festing Child, and to dimit his dioud, that our finfull bodies may bee made cleane by his dody, and our fouls walled though his most pieceus blond, and that were mare there must divid in him, and be mus. Amen.

CIben

PON the Holy dayes (if there he no Commences that it is a sprease of the Commences and the Commences and the commences and the commences are considered to the commences and the commences are considered to the commences are

 And there finall be no publick criciprision of the Lords Supper except there bee a fufficient number to communicate with the Prehipter according to bes difference.

C And of there be not above twenty perform in the pursh, of diffetion to rective the Communion; yet there thall be no Communion, except four or there as the leaft communicate with the Prebyter.

Cand in Cashedrall and Collegue Cherches, where he many Prestypers and Descous, they shall all receive the Commission was the Prestyper that calchemes every Sanday at the least except they have a reatomble confer to the contrary

(I) And to take away the facesthation y which timy perform hash a major have an the Breast and William, (whough a to the which to have what betted) a final failing that the Bread be fact at a staff in Jone what betted and perrell When Bread that commensation may be ground, as final the revenuely eases and dread by their of the commensation cody as the Problem and the collection that the constant major of the Bread and When the commensation cody as the Problem which collections that the consolation of the like the consolation of the Cherch, And to the end there may be likely the the missions of the Cherch, and to the end there may be likely the the missions in the proper of conference on the tender to ground our observation of the problem of the cherch and them is the treat or when the Bread was the least and them if them he were, the world of conference on any between ground on the proper of conference of our faithful that it is the proper of conference of our faithful that the large the first word in the proper of conference of our faithful that the large that the proper of conference of our faithful that the large that the la

The breat and Ware for the Commission thall be provided by the Carset and the Charch-worden, at the charges of the Paulls.

And store that every posithoner fluid commissioner at the leaft three teams on the year of which Pach or further fluid It because the health all of receive the Secrements and observe other Rices according to the order as that book appeared.

The The

13 THE REVISION OF 1661

The main course of the revision of 1661 can be traced in three annotated copies of the Jacobean Prayer Book. In the summer of 1661. the bishops occupied themselves in proposing and considering amendments and corrections to the Prayer Book these amendments are virtten in a copy of the Prayer Book printed by Norton and Bill in 1619, and known as the Durham Book because it is preserved in the Cosin Library at Durham. The handwriting is mainly that of John Cosm made Bishop of Durham in 1660 some part of it is the work of William Sancrost then a canon of Durham and Cosin's chaplain Such amendments as were finally agreed were written out by Sancrost in a copy of the Prayer Bool, bound up with a Psalter and Ordinal all printed by Robert Barker in 1634, this volume, now in the Bodleian Library at Oxford is known as Sancrost's Fair Copy The completed worl of revision as finally decided by Convocation was embodied by Sancroft in a volume composed of a Prayer Book printed by Barker in 1636 and of a Psalter and Ordinal printed by him in 1639. This bool, preserved in the Library of the House of Lords and penerally known as the Comocation Book 1 was the official archetype of the fair copy of the corrected Praver Book which was sent to the King and with the Black Rubric added was afterwards attached to the Act of Uniformity and is usually designated the Annexed Bool 2

Pluce 71-79 represent pages from the Comocution Book exhibiting interesting or important corrections (Library of the House of Lords)

PLATE 71 The title-page

PLATE 72 Page showing the amended form of the 'Ornaments Rubric (cp. PLATE 56)

Plate =3. The first page of the Collects. Epictles and Compels showing two new rubries and a direction to the writer of the fair copy. The first of the new rubries. 'Note that we Collect appointed for every sunday etc. enjoins a pre-Reformation usage which had probably been generally maintained although both Edwardine Prayer Books had followed Quinones's Ref. med. Roman Bressian, in omitting provinces for first excessors of Sur days and fears. An Act of Parliament

for start aform testing Roll in Property of the information of the start of the sta

they done into me to member in a better telecommunity of an action of the member in the second of th

passed in 1532 recognized the continued observance of even in human their number: and Archbushop Grindal, in his second Injunction to the elergy of the northern Province at his Visition in 1571 ordered that in church or chapel, "ye shill in his manner say the Evening Prayer every Saturday and Holy even?"

PLATE 74. Page showing the old and corrected Collects of Holy Innocents Day

PLATE 75. The final rubics of the Communion. The marginal addition is one of the corrections impried by the Scotish Communion Service f 1637 (cp. PLATE 70)

PLATE 76. Page from the Marriage Service aboving the espounds, the wording of which is little changed from that of the mediaeral ver inscular form (cp. PLATE 11). In essentials, the Marriage Service is the least altered of the rites of the Prayer Book, and preserves a greater continuity with per-Reformation target.

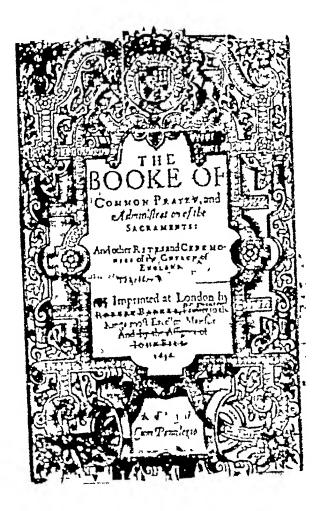
PLATES 77 AND 78. Pages showing revision in the Ordering of Priests.

Plats 77 exhibits the changed position and shorter rendering of I off Creater Spiritus (cp. Plats 39). The shorter rendering may have been sung at the Corceation of King Charles I it appears in Cosmis Collection of Private Devotors: published in 1627. For the corrections added to Plats 78 comparer Plats 50.

PLATE 79. Page showing corrections in the Consecration of Bishops (cp. PLATE 51).

PLATE So. The trile-page of the fair copy or Americal Book.
(Library of the House of Lords.)

From the Annexed Book were premed those copies of the Prayer Book of 163a, which upon examination and correction by Commissioners appointed under clause 21 of the Act of Uniformity were certified as time and perfect copies, and from being eximplified under the Great Seal of England, as the Act directed, are known as the Sealed Books. The same clause of the Act required the Dean and Claspert of every Cutherland and Collegate Chorch to prachase primed copy of the Act medit and a Sealed Book. Each Sealed Book was attracted by certificiate agond by the Commissioners in parts of the care taken to ensure at, however a single authentic text of the corrected Prayer Book was not enablabled. The Annexed Book is not an exact copy of the Convication Book, and the conversion made in the Sealed Books are temporation.







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First Sunday in Advent.

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anorder. Amen.

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